BIOGRAPHICAL SUMMARY: Eleanor Blake Anderson

"I remember when we used to go to school, we used to take our lunches. In the back of the schoolyard there was a stone wall, I don't think it's there anymore, it's made into a garden, now. But, there was this stream there, and a little ditch. We used to go take our lunch across there, to go eat our lunch. I remember Mrs. [Rebecca Brandt] Maxey, and Cockett girl [Maude Cockett], and I think Mrs. [Edene Naleimaile] Vidinha, at that time, we used to all take our lunches, go in the back there, and exchange lunches, you know. It was fun at that time. You don't have that today."

Eleanor Blake Anderson is the daughter of Henry K. Blake and Margaret Miller Blake. Henry K. Blake, the son of Alva Blake, Sr. who was originally from New England, held a number of governmental posts: Kōloa tax assessor, sheriff, county auditor, and judge. Margaret Miller Blake was a descendant of the Charman family and daughter of Charles Archibald Miller, a mason who helped build the sugar mill across from Sueoka's Store. She was a teacher at Kōloa School for nearly half a century.

Eleanor was born in Kōloa in 1905. She attended Kōloa School, Sacred Hearts Academy, Kamehameha Schools, and Kaua'i High School. She graduated from Kaua'i High School in 1925; two years later she completed her studies at Normal School. For almost her entire teaching career, she taught at Kōloa School.

In 1930, she married Theodore Anderson. Widowed since 1951 and retired since 1966, she presently resides in 'Ōma'o. She is active in church activities.

Tape No. 15-6-1-87

ORAL HISTORY INTERVIEW

with

Eleanor Blake Anderson (EA)

April 1, 1987

'Ōma'o, Kaua'i

BY: Michi Kodama-Nishimoto (MK)

MK: This is an interview with Mrs. Eleanor Blake Anderson at her home in 'Ōma'o, Kaua'i on April 1, 1987. The interviewer is Michi Kodama-Nishimoto.

Okay, Mrs. Anderson, the first thing I'd like you to do is to discuss your family background starting with your father's side going back as far as you wish to go back.

EA: I'll give you the name of the first that I have here, that's Jasper Blake. He was the very first one we can go back to. And my grandfather, whose name was Alva, was the sixth generation after that. He [Alva] was one of several children, and Alva was the one that came here to Kaua'i. He was a carpenter, but he came (here) on a whaling ship and worked as a whaler. And he got sick here with measles and so they left him here to go back to the Mainland. And while he was here, he married a Hawaiian woman whose name was Kuaalu Kaonohi, I hope that's the right name. (Laughs) [EA later corrects statement.] The name should be Kaonohi Kuaalu.

And he, as far back as I can remember from what I've read now, he was a carpenter, and he helped to build some of those buildings here and one of them is The Church at Kōloa. He was a carpenter there with a few other men. And I don't know very much about him except for that.

MK: And I was wondering, how many children did your grandfather, Alva Blake, have in Hawai'i?

EA: When I first checked his genealogy, we only knew of his being married to my grandmother. But looking into the circuit court for the information, I found out he was already married to somebody else, but I can't find out the name of that person. And looking through the genealogy, I found that he had a son, (and) his son's name was Alva, and the difference in years between he and my father's brother was (a number of years) that I couldn't imagine that he would be in the same family. And so that's why I went to look it up. And I found out that he had another son, because when

he was giving out his inheritance, when he was talking about his will, he said he didn't want to send anything to his first son, Alva, because he had left home and he had not seen him for twenty-one years. (Evidently) he had gone to Maui with (his) mother, and I can't find anything on him. I did find something on Alva, (Jr.) being there, (and) that he was also doing some work, that my grandfather, (his father, had done). He had been doing some carpentry work and cabinetmaking. But nothing can I find out about that first family.

And so he, (and) his marriage here, he had four (children) in the family. His first son was Charles, and then his daughter was Emma--Emma who (married), she became Mrs. Bernard Rahe. Now his third in the family was my father, Henry. And the last one was Edward. So there were four in the family. But his mother and father both passed away in the year, in 1870s, I think, it was '78. I'm not too sure whether it was '78 or '79. See, they must have had an epidemic here at that time. And so they were left as orphans and they were taken over by the Smith family, and they were put in school. And so my dad went to Hilo Boarding [School]--Hilo, I think it was a boarding school at that time, anyway, for a while. And then he came back here to. . . . There was a school near Hulē'ia, Malumalu School, I think it was called, and he was there for a while, and then he went to Kamehameha. And he graduated from Kamehameha School in 1893.

Then coming back, he was a tax assessor for the town at Kōloa, I think, at that time. I don't know how it was, but he was tax assessor, and then he became a sheriff. And then he was the auditor for the county, and then he became a judge, and that's what he was before he died.

MK: Now, I guess, we can go to your mother's side of the family, going back, again, as far as you wish.

EA: My mother's father was Charles Miller who came from England, and he was a bricklayer. He had a sister, Jane, who was the only one in his family who left to go to Australia, in the south and New Zealand. So he stayed here, why he stayed here, I don't know, but he was here. And he was a mason, that's a stone brick mason, I think, yes, mason. What I remember about him is that his chief work was to work with the plantation at that time, and he helped to build the first [sugar] mill in Kōloa. That is opposite where Sueoka's [Store] is today. That old, first mill. He did build a mill, one of those things, I think the chimney is still down (on the west side of O'ahu near) Honolulu. There's an island outside, and I don't know the name of that place, but there's this chimney that was just left there in that vicinity, you know, where (on) the mountain (there is an outline of a rooster and hen, I think.) In that area there was a chimney they left, and he was part of that, he built part of that, too.

And so anyway, when he came to Kaua'i he married Lydia Charman. Now

Lydia Charman's father was George Charman who married a Hobbs, Mary Hobbs. And Lydia, that is Lydia Charman, my grandmother, was born in 1860 and she died in 1912. My grandfather, Charles Miller, Charles Archibald Miller, was born in 1850 and he died in 1906. They had several children, one of them was my mother, Margaret. She was the first, I think, in the family. She was born in 1883 and she died in 1960. And she married my father, Henry Blake, and he was born in 1874 and died in 1948. And from that, I have a brother who died when he was three weeks old, before me, and I was the second. The rest of my family, my sister Emma was second, and then Juliet, and my brother, Bernard, and Hartwell, and Charles. That consisted of our family.

MK: Going back to your mother's side of the family, try and tell me a bit about your great-grandfather, George Charman.

EA: Well, George Charman had quite a history in the Kōloa Plantation. He came here, I don't know know exactly what his work was, but he had quite a great. . . . You better wait, let me find out that first. I have it here. "Mr. Charman was an Englishman who had lived on the upper Līhu'e Road toward Kōloa, and he had attempted cane growing there, but had later bought the old Tobey Plantation west of the main road" maybe you should read this, huh?

MK: Maybe you can just tell me . . .

EA: Read it?

MK: . . . about it. Mm hmm.

EA: "Northward of Kōloa. Here Mr. Charman planted cane and according to W. O. Smith he contrived a small mill driven by horsepower. He also owned horses and a herd of cattle, his brand being Number 45, taken from an old millstone opposite the Charman home in England. And many a time have the Kaua'i people heard the recital of the Charman recipe for salt beef kept among unpublished papers of the Kaua'i Historical Society.

"Later, when trading with schooners had fallen off, Mr. Charman grew cane which was ground at Kōloa Mill. But besides cattle in the early days, he carried on a thriving trade in firewood cut in the mountains and sold to the plantations and whaling ships or sent to the Honolulu market.

"Like many others who wandered to these islands, Mr. Charman had been a sailor, and is said at one time to have worn in his ears the gold rings thought by sailors to prevent diseases of the eyes. In later years Mr. Charman bought the Dole place on Lower Kōloa Road, and one of the daughters going to school at the [St. Andrew's] Priory of Honolulu during the year of 1870 was offered in great demand because she could produce only old Hawaiian postage stamps which had been pasted on the back of one of the doors of the old house by the Rice children when they were at school there.

"Mr. Charman lived to a good old age in 1892 and was often seen driving about in what was known as Charman's Chaise, a carriage bought of the Bishop Staley, who had purchased it from the Bishop of Tasmania. Mr. [Daniel] Dole had purchased a carriage for his invalid wife, and it probably was the first in the island of Kaua'i. However, this perhaps did not provide to the antiquity of the famous Charman Chaise of Episcopal antecedence.

"Odd characters there were plenty in the old days at Kōloa. There was John Hobbs," which was related in, "harness maker, his wife was a Hawaiian, and their oldest daughter was Mrs. Charman." That was taken from the Koamalu.

Let's see, now this: "After Mr. Dole's death, Mr. Dole's death in Honolulu. Mr. Dole, being in frail health, sold his Kōloa home to Captain George Charman and about 1876 went to live with the family of his son." Now this is the home where I was born, the Dole home, and that is where the mortuary, Kōloa Mortuary [Kaua'i Mortuary, Inc.] is now, today.

MK: Now you mentioned that George Charman had married a Mary Hobbs. Tell me about the background of Mary Hobbs, especially her Hawaiian lineage.

EA: I don't know too much about that one right now. This is something, wait, let me finish this part here. This is in regard to George Charman's death. "We have to record the death of Mr. George Charman who passed quietly away from us at Kōloa, Kaua'i on January 5 at ten minutes to four a.m. Mr. Charman, or 'Old Keoki,' as he was familiarly called by the natives, was born at Shoreham, Sussex, England on May 2, 1814, and came to Lahaina, Maui, after having been picked up in an open boat with a few others who have since been passed away." That's kind of interesting there. "He was one of the crew of the whaler James Corwin, the vessel which was set on fire by the colored cook, who after having set fire to the ship, cut his throat and was thrown overboard by some of the crew.

"There are no doubt a good many yet who can recall the many stories told by Old Keoki and we feel assured that he will be deeply lamented by all who knew him. His generosity was boundless and he will be greatly missed at Kōloa where he has left a widow, one daughter, Mrs. Lydia M. E. Miller," that's my grandma, "and two sons, Henry and William, and nineteen grandchildren. His death was occasioned by pneumonia. He was a long sufferer, however, being taken sick on Wednesday, December 30, and was ill only a week till the time of his death. We believe he came to the islands somewhere between 1837 or 1838 and was about fifty-five years on the islands, having spent nearly all his life at Kōloa.

"Old Keoki comes from a long-lived family and only last week he received a letter with a lock of hair from his brother who now glories in his ninety-second year. Although he was not a member of the church, he followed it regularly and his pocket was open for its

good purposes."

Let's see if they say anything about Hobbs here. No.

MK: I believe you were telling me that Mary Hobbs is a descendant of King Kaumuali'i of Kaua'i?

EA: Hobbs was married to Kamanolau Kahapili, great-great-grandmother, and sister of King Kaumuali'i, wife of Kapuli. Now, that is the Hobbs. Then from Hobbs came Mary Hobbs, that union, Mary Hobbs, and then she's the one that married George Charman.

MK: You know, I've heard that the Charmans owned a lot of land in Kōloa in addition to the property that the Dole Boarding School was located on. Can you tell me about the property that the Charmans owned in Kōloa?

EA: Well, from my father's information, where the [John K.] Cocketts are living now, that's up on the hill, from there right down to past the mortuary [Kaua'i Mortuary, Inc.] was all of Charman's property, including the area of Kōloa there. Because today, there's a Charman Lane and then there's a house in the back. That's where some of the cousins, I would say, of my mother lived. The Charmans. And he owned that area there, even sold it to the missionaries. You see, in those days, they sold it to the missions. That's the only information I have. I don't know how true it was, but that's what we were told. That area from the Cocketts, down to past the school [Kōloa School], and towards the--how far down, I'm not too sure. It could have gone down to the beach. I'm not too sure, because they had, those days, they had that ahupua'as and 'ilis, and so forth, you know, the konohiki properties. So I'm not too sure exactly about that.

MK: I've heard that the Waterhouses now own a lot of that land that now . . .

EA: Owned by . . .

MK: . . . is called Kōloa town.

EA: That he used to own before. Yeah. See, that's where the missionaries came in. They were as missionaries. Now, I do know that that area was, because where my mother lived, you know where we lived, that was all Charman's area, too. I mean, that was given to my mother, that was her share. And so she owned that area from the intersection by the church [The Church at Kōloa], you know, down to, including the mortuary. That was our property there at that time. And then it went as far as the stream, almost to the stream that's in the back. And I know that the missionaries got some of the property before. How they got it, I don't know.

MK: Did the Blake side of the family also acquire land in Kōloa?

EA: No, it was all under that.

MK: Charmans.

EA: Charmans, yeah. The Blakes did not own land. They only had a portion, a small portion near this service station down here. Unocal?

MK: The Union?

EA: Yeah, Unocal, yeah, that Union station. They had a home back there, about two acres, that's where my grandfather lived. He lived in that area, the back of that area.

MK: That means your grandfather Alva Blake . . .

EA: Blake.

MK: . . . lived in the back of what is now the Unocal Service Station.

EA: Well, in that little area, back of, near the Schimmelfennigs, in that vicinity. So I know the Neals were living there, too, see.

MK: And as of now, are there many Charmans still living?

EA: The Charmans, usually the Charmans who have had two others in the family. So one family lived at Waimea, and one was in Kōloa, and so today there are not very many left here. There's a part of the family still in Kōloa, that's related to the Bukoskis, they were Taniguchis, see. Belonged to the Taniguchi family. Taniguchi family was---the wife of Taniguchi was a Charman, and today, her daughter is married to a Bukoski in Kōloa. And the Akinas in Honolulu, they are Charmans, too. And I think he is a doctor, Akina. He's a Charman. He belongs in that same family, that's the Waimea family. So that's Henry. It was Henry Charman. And William Charman and Lydia Charman, those were the three. So these other Charmans that are in Kōloa, from William, William Charmans. And then my mother, our family.

And the Miller family we have several in Honolulu that, I guess, they're still there, I'm not sure. We're not in close contact with them. The (Eassre) Millers, that's a big family. That's from Kalihi. And there was Joe Miller, there was Edward Miller, and he lived with the Dowsett family up in Nu'uanu. And there's Hilda Miller Whittle, and, of course, their children. There was a Miller also that, I mean a Blake that was married to a--I forgot his name, but anyway, she was related to the Apakas. Edna (Blake). Edna Blake married Apaka, Alfred Apaka. But that's not how the relation comes in, it comes from the background, from the old Hawaiians. (Laughs)

MK: Now I know that you've already told me a little bit about your father, but now we're going to try and see if we can get a little

bit more information about your father. Again, can you tell me what your father's full name was?

EA: Yeah, his Hawaiian name, oh, that's a long name. I can never remember that. And he just goes by Henry Kawahinehelelani, I think his name. Blake, that's all.

MK: Okay. And at what age was he when his parents passed away?

EA: Oh, let's see. I think he was around either four or five years old.

MK: And you mentioned that because he was an orphan, the Reverend Jared Smith's family took care of him?

EA: See I have some letters about that. That's how I happen to know that. . . . Well, this is the Xerox copies of that. But that's not it. Jared Smith. Oh, here, this is the will. Jared K. Smith was in charge of the children. The last will and testament of Alva Blake, Sr. He died on the 29th day of March, 1879. He had two acres of land, and he had very little cash.

(Laughter)

EA: At that time valued at only about $500, I think. (Pause) Yeah, I gave you the names. It does say that Alva was residing in Maui. Alva Blake, (Jr.) was age of twenty-one when the father died, that's the (first son). . . . This is in Hawaiian, too.

MK: That's his last . . .

EA: This is taken from the circuit court.

MK: Last will and testament?

EA: Mm hmm. (Pause) This is Jared Smith talking. "I knew Mr. Blake many years in Koloa. He died in March. I officiated as clergyman at his funeral. He left four children living here by his second wife, that's Emma, Henry, Charles, and Edward, also one son, Alva, by his former wife, now living on Maui. His second wife died before." Before he did. So he left no wife then. "He left no wife. Myself and Louis Titus are the subscribing witnesses for the will. As a witness I saw Alva Blake sign it." He talks about his [Alva Blake's] sound mind.

Oh, he talks about this son in [Maui], Alva, because he [Alva Blake, Sr.] was not going to leave him anything. He said he did not treat him well, had not come to see him or written to him. That's Jared Smith [talking]. I know that he [Jared Smith] wrote letters to the Hilo Boarding School, because I have that someplace, I thought I had it here. He would say how much he would send to them [the Blake children] and what they would do, you know, and so he was in charge of them until I don't know how long. Evidently he had the proceeds from the land and the stuff to help them in their education. They

had to work for their school even as young as he was. They had to work in school to pay for their schooling. Because the amount that they sent was a very small amount. And so they must have been working for their livelihood there.

MK: What did your father tell you about his early childhood?

EA: Nothing. He never said anything about his childhood. I don't know why. You know, when I think back---I was just talking to Edith Sueoka [Hashiguchi] yesterday. She was asking about her father and mother, and asking me if I remember when they--if my mother had taught them. I said, "I know that your mother used to stay in my--come to us to take care some of the children." And I remember one thing that she said, that she would comb the hair, our hair, you know, brush out, and she said she was doing it for her children so they'd all have curly hair.

(Laughter)

EA: But some of the things I don't remember. Because she [Edith Sueoka Hashiguchi] said her father, too, never told them anything. And when you think of it today, my father did not tell us anything about his family, we never talked about that. We'd talk about everything else, but as I guess, when we grew older, maybe we didn't sit down and visit with him. Because he would talk about his brothers, you know. Those living then, and we would visit them, too. But background, we never knew anything about his grandma. Now we had an uncle, he had an uncle, whether he was a brother of his mother, I'm not too sure, but it was his uncle. He called him, I forgot his name now. Kahimoku, we used to call him, "Tutu Kahimoku." Now, maybe that he has a connection with his mother and that's the only relationship I knew of. Because he lived with us in our home, then, when I was growing up at home.

And he might have---might get something in a Mormon thing [record] if I look at it, because I think he was a Mormon. Because my grandma used to go to the Mormon church, too. Miller. When we were little, because I used to walk with her to the Mormon church up on the hill back of the old--where they have those cottages now from Wai'ohai that was brought up, in Koloa town. So we've been thinking, why didn't we talk about these before? But my father was not a person to really talk about things like that. He would be busy doing everything else. He would be busy with his work and sometime we'd have fun with him, but didn't do too much like that.

MK: You just mentioned that your Grandmother Miller was a Mormon.

EA: She used to go to Mormon church for a while.

MK: What do you remember about the Mormon community here in Koloa?

EA: Koloa. Well, you know where the intersection is to, I don't know if you do know. But there's an intersection in the back of the--when

you go back of Big Save, there's a road that comes down, and then there's a road that goes to the mill, the new mill. Well, right by that corner there used to be a church. Right now they have buildings that were brought up from Wai'ohai. Well, right there that's where the building was for the Mormon church. And we used to go up there, and that's about all I can remember, going there. But what they did I don't remember.

MK: Who were the other Mormon members at that time?

EA: Well, Puni. The Punis were the great Mormons at that time. First of all, they were not Mormons, there were no Mormons first. They were all in the old church. Because I have a list of old Hawaiian names here from those who used to go to church there, even the first Japanese, I think, and Filipinos that came to the Koloa Church. But I don't remember any Mormons until later. So I guess it was when I was growing up that those Mormons came out here. Because our church, the Koloa Church, started in 1835, no before that, 1820-something. And then later on, there was Catholic church. They were the only two churches here. So I think it was later, after, I think it was in the 1900s when the Mormon church started here.

Because I think I was about five years old when I used to walk up with her to church up there. I don't know what we were going for, but I know it was the Mormon church. I was five or six years old.

MK: Now going back to your father, you mentioned that he went to the Hilo Seminary?

EA: Hilo Boarding School, boys at that time. And how long he stayed there, I'm not too sure, but they stayed there for several years. All three, all three boys went. Charles, and he and Edward. Edward was the youngest, but each of them had a job to do. And they all had to work for their schooling, too. And then they would have some support, because I know he'd [Jared Smith would] send so much money. Was it twenty-five dollars, or something like that, at that time, and so little when you think of it today. Then I remember him telling us he went to this school over here, Malumalu. The men that he used to go to school with at this time was James Kula, and [John] Naleimaile, and who else there was now. I mean those were the names I remember him talking about. They were old friends that, so but from there he went to Honolulu; he was in Honolulu for a while.

There's a book of The Men of Hawai'i. You might find something in there. In there, it has something about him there. Whether they talk about his going to school, I don't know. But I know that he graduated from Kamehameha [Schools] because I had the picture of him. And he was in the class of '93. That was the second class of boys, '91 was the first class, and that's where Olin Crowell was. So I have that connection, see. And Charles, the one that---no, Charles King, he was in that same class with him, with Crowell, so that's the first class. And so my father was in the second class.

MK: Were there other Kōloa men with your father in the same class?

EA: In Kōloa? No, no, not in Kamehameha. They were not from Kōloa, but on Kaua'i there were some others, uh huh.

MK: And you mentioned Mr. Naleimaile, would he be related to Edene Vidinha's family?

EA: Yeah, that was her stepfather. I know that his name was in that because they went to school or they went to church. But it was connected there for something. Kula was also (in) the church, and I think he went to school there, too. I know, those, I have those names---and then Kaulukou, you know Abraham Kaulukou, he was in that same group.

MK: How would you spell that name?

EA: Kaulukou?

MK: Yes.

EA: K-A-U-L-U-K-O-U. Kaulukou.

MK: And that school that you mentioned that he attended . . .

EA: Malumalu.

MK: Malumalu.

EA: That's (near) Hulē'ia. But I don't know what happened to it, I never heard anything more about it. I think there might be something in the Koamalu, in that, of that.

MK: It's a school that I haven't heard much about either, so I was wondering . . .

EA: Yeah. I heard that, a long time ago, I know, that was mentioned to us. And it may be in Koamalu, I'm not too sure.

MK: And so anyway, after your father got his education at Kamehameha, he returned immediately to Kōloa?

EA: No, he worked in Honolulu for a little bit. I don't know how long he stayed there, because he didn't stay there long. If he stayed that long, maybe one or two years at the most. But he came back here (before) 1900, I think he married my mother, (in) 1902. I'm not too sure now whether it was 1902, I think. . . . I know she started teaching in (1900).

MK: What was your father doing in Honolulu prior to coming back to Kōloa?

EA: I think he was. . . . I don't know, I just can't recall just what.

I read that, in that he was doing something in Honolulu, maybe to help to pay back his schooling, or something, I'm not sure. Because see, he was on his own most of the time. He had to work his way through. So, I'm not too sure. But I know I read someplace he was in Honolulu for a while.

MK: And I don't know if you can answer this, but how did your parents meet? In other words, what was their courtship like?

(Laughter)

EA: Well, I think, see, that he was quite a popular man, here. The ladies all liked him. (Chuckles) My mother said when she saw that, she said she never will marry him, but he already had planned he was going to marry her. I think she was his second wife, I'm not too sure. I can't---I have a recollection that he was married before. I think maybe my mother told me about it, but she said all the women liked him so she was not in the mood to bother him. But she said, "When you say things like that, you'd better be careful, it's going to happen."

(Laughter)

EA: They were married here in November, I know, on a November, it was raining. And they had a sulky, one of those old cars, you know, and they had to go in the mud to get to where they were going to go and spend that evening or they were going to live there. And I think that's where they went, in the back. Where did they go, in the back of that place, I think, the old place that they had? Near the Neals. I think that's where they went. (Chuckles)

MK: Oh, you mean, by the Unocal?

EA: Where he was, yeah, where he was. I think he must have found a place [residence] there. I don't know, but I know they had to go in that sulky, she said. I don't know, I just don't have the---I thought I had something on that before on this wedding. I know on the wedding I have something someplace in the house where. . . .

MK: Getting back to your father, then, in terms of his occupations, you mentioned that he was a tax assessor here in Kōloa. Tell me about his job as tax assessor.

EA: I don't know what the tax assessors did then. Went out, I guess, and check on the land. And he was a tax collector, I guess that would be more like it, then, instead of assessor. I didn't know that they were collecting that early, but they did, evidently. And they had the offices in back of where the [Kōloa] Union Church is today. There was a little building there, and that used to be the tax assessor (office). That's the tax office in Kōloa.

See, at that time, too, Kōloa was one of the bigger towns, yeah, in that time. So I guess people from Wahiawa would come to Koloa and

[people] up toward Knudsen Gap would come to Kōloa. Because that's how they came to church. They'd come in the morning and they'd stay all day. They'd come bring their lunch, and have the service, and then they'd have their lunch in the big area that had the trees, and then they'd stay until evening, and then go back. And most of them would come on horses or buggies, like that, you know, or walk. So I guess that's what he did was go. . . .

I know he had a horse, maybe that's where it was, because he told us stories about it, see. That one time he went to Kalāheo, and coming back the horse wouldn't go. That's spooks, saw spooks. And so he left---the horse wouldn't go, so he had to leave the horse and walk home, and the next day the horse came home.

(Laughter)

EA: And another time, going up to this side, before you get to the trees [tree tunnel], there was an old, old, not--I think if you look well enough, you'll find there's another road up higher going that way. And there, too, he said, he thought there were spooks around there. He'd tell us that there were spooks. But he said, the horse wouldn't go. It'd just budge, budge, budge. Finally went, they went on. So he probably must have been collecting money, going to collect this. I think that what he was doing at that time, going to different places and bringing in the money for the taxes.

MK: What kind of taxes was he collecting back then?

EA: Property.

MK: Property tax.

EA: I'm sure it was that.

MK: You know, nowadays, when you think about a tax collector, you would think, "My God, that's a very difficult job." Did he ever give you an indication of what he thought of his job as a tax collector?

EA: No, no.

MK: About how old were you when he was a tax collector here in Kōloa?

EA: I must have been real young, because, see, they got married in 1902, I was born in 1905, and we moved up to where we lived, to this house up here opposite the--near the church in 1907 because the house that we were living in, Dole's house, burnt [in 1907]. After. . . . Let's see, yeah, between 1907 and 1908, that house burnt and so we moved up, we built. . . . Well, back of the parsonage, the Union Church parsonage, they had some kind of soda company or something there. And we lived in the house there when I was a little girl. I don't remember that, but I was told we lived in that house there while they were building our home across the street. So we moved up to this area, where my brother is living now, in 1908, between 1907

and '08 because my sister Juliet was born at that time, and we were living in that house, that's where she was born. So that house there is seventy-nine years old now, see.

MK: And that is the house that Hartwell Blake . . .

EA: Today has.

MK: . . . has today. Okay. So your father was a tax assessor when you moved into the . . .

EA: Oh, I know he was teaching for a while, too. Not here. I think maybe he was teaching, I don't know where it was, maybe in Honolulu for a while, I don't, maybe that's what he was doing. I remember that, for a short while. But after he came here, I know he was not teaching.

MK: Okay. So he was a tax assessor when you moved to the house that [your brother] Hartwell now lives in?

EA: Yeah, uh huh. When we moved to Kōloa, he was, I guess must have been then, because I was already born. I don't know what he was doing in those days, because I was too little to remember, I guess.

MK: And then I think you mentioned that he later became sheriff?

EA: Yeah.

MK: How did he become sheriff?

EA: I don't know. I don't know how they put him in there, but he was sheriff for quite a while in Kōloa, you know, the town of Kōloa. He was sheriff for a long time. And that's where Maile [Naleimaile] is connected, because Maile was under him. Naleimaile, he was the jailer, see. They lived by the courthouse. And I don't know if Kula is connected with him.

MK: He was also involved with the sheriff's office?

EA: No, no. Kula, I don't know how he was connected with that group, I guess it was a men group like that, you know. Cockett. Cockett was in that, Kula, and Naleimaile, Hamaku. Who else was in Kōloa? I can't remember right now. They were a group of Hawaiian men, part-Hawaiian men.

MK: And as sheriff, what was his territory?

EA: Kōloa. Kōloa territory.

MK: Kōloa territory.

EA: Not--Kōloa extended quite a ways out of Kōloa, see, that time. As far as Wahiawa, and I guess towards Halfway Bridge. I don't know,

that vicinity, that's what I remember.

MK: And you mentioned that he did that for quite a while. About how long?

EA: He was sheriff until he became a---then he ran for office. I know, he ran for office when I was at high school . . .

END OF SIDE ONE

SIDE TWO

(MK searches for book for EA.)

EA: Red. That's the one. I think they were called Men of Hawai'i before, the original one.

MK: So the book you're looking at is Who's Who . . .

EA: Who's Who in the Counties of Kaua'i and Maui.

MK: For 1939.

EA: Mm hmm.

MK: And you were saying that your father may have been sheriff up till maybe '21, '22 . . .

EA: Before that time. Some time, I'm not sure whether it was '20, I know he was running--he had nothing to do at that time, when he ran for office. (Pause) Yes, that talks about him. Oh, that's what he was doing. It says here they were married in. . . . This gives us the name of the mother, Kaonohi Kuaalu. The last name, I don't know, is Kuaalu Blake. So her last name is Kuaalu, not Kaonohi.

MK: How would you spell her last name?

EA: K-U-A-A-L-U. See, his grammar school education in the schools of Kōloa, Hilo Boarding School, island of Hawai'i, graduated from Kamehameha in 1893. Then he taught school at the old Reformatory School in Honolulu.

MK: You were right that he taught school.

EA: "Returning to Kaua'i he was deputy tax collector and assessor, Kōloa district for ten years. He also served as superintendent of the Water Works, and was a member of the Road Board. In December, 1914, he took out a license to practice law. Judge Blake has the distinction of having served as the first deputy sheriff for his district when the County of Kaua'i was created in 1905 and served for ten years. He was elected county auditor of the County of

Kaua'i, and began serving in that capacity on January 2, 1918." Not 1921, that's before I went to school there. "He served for five years. From 1925 to 1928 he was deputy clerk of the First Circuit Court of Līhu'e. He was engaged in private practice in 1928 to '32 having studied law during his public service. In 1932, Judge Blake was appointed district magistrate for the district of Kōloa." And he still occupied that office up to that time. But he was still judge, he was still called judge until his death in '48.

MK: So he spent many years in public service.

EA: Yeah, uh huh. Maybe you can get the information you want from there.

MK: Going back to the time that he was the sheriff, would you remember any incidents that he talked to you about when he was sheriff?

EA: Well, I know for an incident, [when] somebody died down here, and they put money on the eyes to close the eyes, well, evidently some people knew about it, so when they went to look for that person, they got the money. And this man was traveling around Kōloa town with this bag, getting these things, and people asking him what was that. I don't know what he said to them, but they had to go and get him to take that away. I remember him talking about that because I was old enough to see the person come to the house. They were out to check on these people, he used to go and get things from the graves, like that. That's one incident I remember. That to me was a kind of odd incident, to remember things like that.

But then of course, when he was in office, they used to have these liquor things, what did they used to call it? Swipe and things like that. There was up on the hill here, 'Aipō, and there was a still there, evidently. I remember them talking about going up there to check on it, you know. The names of the people that were given at that time, they had odd names, but I just can't remember that now. I don't know who it was, it was a Japanese lady. (Scarface was her name.) I know it was something about a scar or something, I remember that. But he didn't talk to us about anything like that. Anybody came, we were back of the house, out of the place there, because he had his office right there.

MK: His office was . . .

EA: He had his office there and people would come to the house, but he would go to the courthouse when he had business. But when people came to talk about different things, he was there.

MK: Oh, and that old courthouse, where was that located, you said?

EA: That's where the [Kōloa] Senior Center [i.e., Kōloa Civic Center] is now.

MK: Oh, okay. That structure was around for quite a while, wasn't it?

EA: Oh, yes, it was there long time. During the war years we used to go up there to take care of the incoming things. I used to go up there during the war years [World War II], '41, when it first started, you know. Night shift, being up there from eleven o'clock to see whether any planes were coming or something like that. They used to call it graveyard shift.

MK: It used to be like a outpost?

EA: Yeah, it was a place where you would listen for anything, you would report in there. We weren't teaching at the time, so we had responsibility, we had to go and do that. Each of us had something to do, so I know I had to go up there certain times of the day, do my job.

MK: Your father as sheriff, would you know to what extent he helped keep order in the plantation areas of Kōloa?

EA: Only when he was called, I guess. This is a funny incident, but I'll just mention this. When I was young, this was when I was a child, a girl, going to school. I don't know whether I was going to Honolulu school by that time, I don't think so. I think I was still here at that time, before I was in the fifth grade, I think. We used to go through the Waterhouse area, you know, walk to Kōloa. Now you see the Old Kōloa Town [the commercial section of present-day Kōloa], which is not really old Kōloa town. But there was a road we would go down through the [A. H.] Waterhouse's [property], and through the parsonage area to where we lived. And we'd have like stiles or fences to go through. So one day my sisters and I were going to Kōloa, we had to get something, and coming on our way home we stopped at these vegetable gardens. There were all vegetable gardens there. And they were just planted, you know, and there was a stream there. And I remember we picked up some cabbage or something and we started to put it in the water to let it run. (Chuckles) Not thinking we were doing anything wrong, of course, as kids. When we just picked this, we just threw it. Then the Japanese lady saw us, she chased after us, and we ran and ran and ran. (Laughs) She scolded us and we started running home. And when I got to the fence, I couldn't get through.

(Laughter)

MK: Oh, no.

EA: And when I got through, we got to the road. She was coming after us and right next to us was Tashima and he was a policeman, see, he worked with my father. And so she started to get after us, and then talked to him, and he told 'em we were sheriff's children. (Laughs) And so she said sorry, she's so sorry. But we were supposed to go there and apologize for that because of our naughtiness. But I just never can forget that. My sisters always said, "You were so fat you couldn't get through that."

(Laughter)

EA: I remember that little incident coming there.

MK: This Mr. Tashima that you mentioned, is he the one that was a neighbor of yours, and also the father of . . .

EA: I forgot his first name [M. Tashima]. The father of Takahiko, and Takahiko was also a policeman, and Katsuko Tashima, she was a teacher in Honolulu. And they had other daughters. Yukio was with the bank, and Tsui was the one that was married to Yamagata, Tsuma was the one that was in Honolulu. Those were the children that I knew, that we lived by, and we used to play together. I used to even go to the house to the furo. (Chuckles) Katsuko and I were pretty good friends at that time.

MK: Where were they living in relation to your house?

EA: Right next. Right next to the---see, our yard and then their yard. So we used to go and walk across. We used to play.

MK: Personally, I'm kind of surprised that there was a Japanese sheriff back in those days. He was . . .

EA: Yeah, he was a policeman. He was policeman. He used to work with my father. And then his son became a policeman, Takahiko. He was married to a Hackbarth girl, Minna. Not Minna, one of the girls, anyway. And Minna---this Hackbarth girl, Helen Hackbarth, she lived across the courthouse. The brother, Yukio, that was in the bank, he married an Okumura girl.

MK: In our image of a sheriff, when we think of the word sheriff, we imagine someone carrying a gun . . .

EA: No, I never saw my father with that.

MK: I was wondering . . .

EA: But he did, he had it, but I never saw him carrying it. Always one of those clubs. I saw the club. (Chuckles) Never got used. He never used it, though.

MK: Were there many occasions or just a few occasions when he would be actually called out to handle disturbances back in old Kōloa?

EA: No, I think the people were pretty good in those days. I don't remember him going out too much at night, at least, you know. Maybe if there was any calls, I don't even remember that. Because I know that we had a telephone, that kind you ring, you know. Maybe that's when I was at school, too, I was in Honolulu. I went to the convent [Sacred Hearts Convent School] when I was pretty young.

MK: Also, being a sheriff's daughter, did you ever worry about your

behavior? (Laughs)

EA: No, well, we had to behave, see. My mother was strict with us. We had to behave. When we went in the other person's yard, we used to get spanking. And sometimes we didn't get permission to go across the street---I mean go in the neighbor's yard and we were scolded for that. I know I complained about that when I was a little bit older, because my brothers could go any old place and they never got a spanking. So we said, why would they? "You folks are girls," so they're going to be strict with the girls.

MK: Moving along with your father, he was county auditor for five years, 1918 to 1923, would you know what that position entailed?

EA: Nineteen what? (He worked in the circuit court with Judge William Achi.)

MK: Nineteen eighteen through 1923, according to . . .

EA: I was in school in Honolulu at that time. Because I came back here in '23. I came back to finish high school here, see I went to the convent [Sacred Hearts Convent School] when I was about eight years old. Then I went to Kamehameha until I finished sophomore, then I came to Kaua'i High, and I finished junior and the senior year here. So that was '24 because I graduated in '25.

MK: And all that time you went to school in Honolulu, were there any times when you'd come home?

EA: Yeah, summertime.

MK: Summertimes you were home, though. I'll have to ask you about your schooling later on, because that'll be interesting. So during the time that you were away, your father was county auditor, and then . . .

EA: Then I was here at the time.

MK: You were . . .

EA: No, no. He was county auditor in '23?

MK: Right.

EA: Yeah, I wasn't here.

MK: Right. And then you came back. You graduated from Kaua'i High in 1925, but you spent your junior and senior year, so that would be your '23-'24, '24-'25 semesters, yeah? That you were here, so by then your father was maybe ending his county auditorship and . . .

EA: He was a clerk.

MK: Becoming a court clerk. And he entered private practice.

EA: Uh huh. And he stayed home then.

MK: How did he get the training to become an attorney back in those days?

EA: He said he was studying while he was practicing. He was going to school and taking something. That's what the book said in there. That's how he got, I guess studying. He was pretty alert about things like that.

MK: In those days, who were the other attorneys around here?

EA: Not very many. I know [Abraham] Kaulukou was from Līhu'e. I think he was the only one around here. And maybe, who was in Waimea? I'm not too sure who was. Because Waimea, Koloa, Līhu'e, Hanalei, there were just five districts at the time that they would have. You would vote for in your district, too, see.

MK: And then later on, your father became a judge. At that time was that position an elected one or appointed one?

EA: Appointed. Who was in office at that time? Judge. . . . Does it say in the book? I don't know who was in charge at that time.

MK: Let's see, in 1932 . . .

EA: I was teaching at the time.

MK: It says that your father was appointed district magistrate for the district of Koloa and up to the time he died he was still called Judge Blake.

EA: He ran for office, you know, too.

MK: Oh, when did he do that?

EA: He and my husband ran for office in '32. No. He was planning to run for office. When was he appointed?

MK: He was appointed in '32.

EA: That's why, (chuckles) that's why. He was running for office and he was appointed to be judge, and he quit. He didn't run for office.

MK: What office was he planning to run for?

EA: I think county. County, something in county. Because my husband [Theodore Anderson] was running for representative at that time. And they were going to go together to campaign. I remember that, and then this [appointment] came up and so he quit. He said he didn't want to bother with the other.

MK: You know, looking back on your father's long career in public service, did he ever express any feelings about his life in public service?

EA: I guess we just watched it, huh, when he came and talked about it. Because I was married by then in '32. See, when I came home, I came back from school, it was '27 and I got married in '32. And so I was around here, close, I used to be home for the weekends most of the time until I moved here ['Ōma'o].

MK: Since your dad was involved in politics and community service, I was wondering, what was politics like back then when your [dad was involved]?

EA: Clean, fun. Oh, was lots of fun those days, and nobody would bother you like they do today. Today is terrible, I don't like politics today. But in those days, people would come and willingly want to help, you know. But when he was in politics, even then, it was already getting dirty. Because I know he was promised, when he was going to run for something he was promised until that night, that night somebody went around and said don't vote for him. And the one that was doing it, was one that's running in office, he had a good job, too, had a big job here. He wanted to blacklist him that very night because he wanted somebody else in, see. I remember that. But what I enjoyed, the people were, they'd have singing, and you'd just go, it was time to gather.

MK: How was the campaigning back in those days?

EA: That time was just in the town, eh. You didn't have to go all around the island. And so, there wasn't too many things to do. When my husband [Theodore Anderson] was running, he had to go all around. So we had to go from here to Hanalei and down Waimea, too. But at the beginning, wasn't so bad. What I didn't like about it was, after he was elected, then the people felt that they owned him. They would come to the house and expect him to do this and expect him to do that, and they expect you to feed them, and so forth. That's what I didn't like. I didn't think that was right. And then mudslinging, that's when mudslinging began. But prior to that, it seemed like it was people just gathered there and had fun. There were dances, and singing, and like then when people needed to talk to one another. But after that, I think it began to get real bad. I don't like politics today, I think that's terrible. You have to go and buy your votes now.

MK: It's gotten very expensive to campaign.

EA: Mm hmm. It's terrible.

MK: Let's see, I think I'll end here for today. And then what I want to do is come back again and continue with your mother's career and then go into your own life and your husband's life. And I guess before I end, maybe we can just spend some time on your mother.

Just a little bit. Again, your mother's name?

EA: Was Margaret.

MK: Margaret Miller . . .

EA: Blake.

MK: Blake.

EA: Let's see if I have that here. (Pause) Oh, my father's name is Henry Hartwell Kawahinehelelani.

MK: Maybe we better get a spelling on your father's Hawaiian name.

EA: Kawahine, K-A-W-A-, yeah, you got it.

MK: The spelling of his Hawaiian middle name is K-A-W-A-H-I-N-E?

EA: K-A-W, Kawa, K-A-W-A-H-I-N-E. Then Hele, H-E-L-E, and lani, L-A-N-I. (Kawahinehelelani was one name.)

MK: Okay. So Kawahinehelelani would be his middle name.

EA: That's his Hawaiian name. So his name is Hartwell. Middle names. He got that name through the Smiths, I think, the Hartwell. There was a Hartwell, too, there.

MK: That's how he got that name?

EA: I think that's where, because Jared and them were close with Alva.

Wait now, she, my mother, I gave you my mother's birth date, didn't I?

MK: Yes, 1883 your mother was born. Was she born here in Kōloa?

EA: She was born in Hanalei. That's where my grandfather lived first. I guess marrying a Hobbs, they were from that side of the island, huh.

MK: Oh, so where did your mother spend her childhood?

EA: Kōloa. They came. After they moved here.

MK: And when your mother's family moved here, where did they live?

EA: The Dole's.

MK: The Dole Boarding School.

EA: Uh huh. That was the home they had.

MK: What did she ever tell you about her childhood?

EA: Grandma's? My grandma's? Nothing. I don't remember anything about her except she was around our home, she lived with us at that time. And she was very quiet.

MK: That would be your Grandmother Miller.

EA: Mm hmm, mm hmm.

MK: How about your mother's childhood in Kōloa?

EA: I know that she used to go to Salvation Army. Before she went to Kamehameha School. And she worked in the Salvation Army--oh, I have something about it in the history here. I don't know how true this is, but this is what I got from the Hawaiian section. Whether this is her childhood or after she got married. . . . I'll just read this.

"She was born to Mr. Charles E. Miller," 'A' should be, not 'E', "and Mrs. Lydia Miller on September 23, 1882 [1883]," it says here, "at Honolulu, County of O'ahu, territory of Hawai'i." Oh, Honolulu was her place of birth, I thought was Hanalei. "While she was a baby her parents returned home here in Kōloa. As she was growing up she was cherished in the arms of her beloved mother and father," and this is writing from somebody very, very flowery.

(Laughter)

EA: "And her grandmother, Mrs. Mary Charman. While she was in the loving hands of her parents and grandparents she grew in beauty and was a joy to the parents and grandparents and was very important to them. She was guarded diligently and as she grew from infancy to childhood, she began to venture out from home and began to attend Sunday school which she now presides over as teacher and trustee." And that's about all I have for the young time.

MK: What Sunday school did she attend?

EA: This Kōloa Church.

MK: The Church at Kōloa.

EA: "She sought two kinds of education, first during the week at the Haole school where she now teaches, the English-language school at Kōloa under the principal of Burkett. Second, on the Sabbath seeking wisdom and the word of God and the righteousness of His kingdom, being told of the beauty of the precious child of God at the Sunday school which was presided over by Mr. Lydgate." (Laughs) You can see that kind of language. I mean, the words that they used. We don't write books, papers like that today. "Thus she grew until she became a teenager and she always did her lessons at the day school and the Sunday school, also." So evidently she was a

pretty good girl.

"So passed the days of her youth and then she became a beautiful young woman, then there arose in her the desire to leave the home of her parents and grandparents for a while and move to the city of Honolulu, the place of her birth, and attend the girl's school at Kamehameha, which was under the leadership of Miss Ida M. Pope, the foremost and incomparable mother of this home, the mother to whom the Hawaiian race is generally indebted. The person inculcated wisdom to their daughters." This was at Kam School. "While she was at this school, she learned about the Normal School, and therefore she moved to this school to prepare herself for teaching. In order to have a place where it would be easy for her to attend the Normal School, she lived at St. Andrew's Priory on Emma Street, and from there went to school. In one year and two months, from April, 1900, to June 21, 1901, she was able to graduate with the Normal certificate. And this was her very first victory, and this ended her weary days of seeking an education when she was homesick and longing for her family.

"Returned to her present home and her parents on succeeding in her quest for education at the Normal School, she returned home where she had been reared in happiness, to her family from whom she had been separated, prepared to support her parents whose hands had worked to weariness in collecting money to beautify the home, to dwell in the pleasantness of home life. On this return, there grew in her the appearance of a pure and enlightened young woman, something not always gained by some of the young people who went away for education. She sought and saw that the church and the search for heavenly blessings was a place for those who were becoming diminished at that time.

"With eyes turned away without joy, and ears that did not hear the sound of invitation of the bell of the church, the home of the Almighty to which they were accustomed, becoming bitter in their proud and narrow-minded thoughts concerning the nature of the home life of the eldest, and the result, the downfall of most of the young people who went away for higher education. But not so regarding the person about whom this memoir is written. Distinguished by her learning, she never failed in her attendance at the church of her Heavenly Father, the church which stands here in 1918, the place where the heavenly nourishment of the pure word of God was given to his servants in the church ministers. She supported the work of the church and led in Sunday school as a pupil, a teacher, and a deputy Sunday school trustee, and also a trustee.

"On her return from her schooling, exhibiting the appearance of purity in all her ways, she aroused yearning in young Mr. Henry Blake."

(Laughter)

MK: That's a good way to put it.

EA: "To ask her consent and give her right hand and be bound securely in the covenant of marriage and truly this thought was fulfilled. They were strung together as blossoms on a lei, in the sacred covenant of marriage on Thursday, November 20, 1902, at home in Kōloa, county of Kaua'i, by Reverend Lydgate, minister of the Kōloa Church and witnessed by Miss Lavonne and Miss Avila Rice of Honolulu. In this marriage they blessed by their Heavenly Father by the gift of their precious firstborn which," I'm not the firstborn, but they forgot that, "Miss Eleanor Victoria K. Blake, born on Saturday, June 10, 1905, at the hour of eleven a.m., at the home in Kōloa, delivered by Dr. Kumu." (Laughs) They really details. (I was the second child my grandfather Miller saw as he died in 1906.)

MK: All the details.

EA: Uh huh. Then he gives the names of the children. That's it. But evidently, she was a pretty good girl.

MK: (Laughs) That was a good piece of information. I think I'd better end here then. And we'll continue again. But I sure learned a lot. I'm going to turn off the tape now.

END OF INTERVIEW

Tape No. 15-26-2-87

ORAL HISTORY INTERVIEW

with

Eleanor Blake Anderson (EA)

May 6, 1987

'Ōma'o, Kaua'i

BY: Michi Kodama-Nishimoto (MK)

MK: This is an interview with Mrs. Eleanor Anderson at her home in 'Ōma'o, Kaua'i on May 6, 1987. The interviewer is Michi Kodama-Nishimoto.

Okay, during our last interview we were talking about your mother, and we talked about her background and her education, and now I want to go into her long career as a teacher at Kōloa School where she taught from 1900 to 1948. Maybe you can start by telling me what subjects she specialized in.

EA: She taught in the lower grades. I remember her teaching the third and fourth grades. And I believe she stayed in that area the whole time she was there.

MK: And as you look back on her long career I know that it's been documented in that history of Kōloa School [Kōloa School History], but in your opinion, what do you think were her contributions or achievements as a teacher at Kōloa School?

EA: I think it's the contact with the parents, the people. Because she had really good working [relationships] with the people and the family, and many of them would come and see her later in her life, you know, while I was there. And I think they respected her and they took her corrections for the children very well. And I know that she loved the school, the children, she loved to work with them. She spent a lot of time with the children there. And her interest in the working of their character, mostly. She was a very strict person. Because even the students would say so. (Chuckles) But on a whole I think she just loved to be there as a teacher. I know her life, according to even the document in the church history, said she had gone back to get into this thing so that she could help the children, not only in the school, but also in the church.

MK: I was talking with Mrs. Hashiguchi of the Sueoka Store, and she was telling me that your mother was involved a lot in adult education, too. Could you talk about her involvement in that?

EA: She used to go to teach up in the [plantation] camp. I remember going with her, those days. She was trying to teach the people English, and I'd sit back there in the room there, and she would be talking to these different--most of them were men that came out, the first people. This was prior to when I--before I went to school in Honolulu, so actually, after 1910, maybe 1915, I don't remember that part. A lot of the folks up there would go up to the plantation office. Not office, but there were rooms up there near the cottages today where they have the homes. And she'd teach them, and I think she would go twice a week.

MK: Were there other teachers involved in that?

EA: I don't remember anybody else with her at that time. There may have been some, but I don't remember anybody else with her. At that time my father was a sheriff, too, see, so I guess, she knew more of the people at that time, too.

MK: Would you know who sponsored the adult education that she provided?

EA: I don't know if it was YWCA [Young Women's Christian Association], I mean YMCA [Young Men's Christian Association], I'm not too sure, or the plantation itself. It could have been the plantation, itself, because it was on the plantation ground, it was mostly for plantation people. So I'm not too sure about that.

MK: And I was wondering if you had any special memories of her teaching career. Things that she told you or things that you witnessed when you later went to Kōloa School.

EA: No, not especially. I know that she helped with the music there, and just this past week we had a paper, article, [on an event] that happened seventy years ago. Actually, it was not for the school, it was for the church where they had sponsored this Snow White and the Seven Dwarfs. And we saw that this past week. And I knew that she did a lot of that for her, in the school work. Teaching the children how to sing. I don't remember having too many programs at that time when I was going there, because I left there kind of early.

MK: You've touched a little bit on how strict she was. If you could, what was her philosophy as a teacher?

EA: That the children tell the truth, stand up for the right things, no lying in her class, she didn't want anything like that, and to be clean. Those were the things that I remember. No answering back. In those days, too, there was very little of that I think. And I think even, well, I know the community respected her for that, you know. But when I think of it, I always think of her as being right there, prim and proper, you know. And I think Mr. [John] Bush, who was, I think, one of the first principals there, respected her, called on her many times to help in certain things. I can't remember anything else there.

MK: You know, she had been teaching almost a half century at Kōloa School, would you remember anything about the changes she noticed and talked about with you concerning Kōloa School or the students?

EA: I can't recall anything specific right now. Oh, another thing that she did, whenever these new teachers, we used to have a lot of Mainland teachers at that time. She'd always have them at the house. She always went out to meet them. That was one thing about her. When the people came, she always was trying to get them into the things and trying to be friendly with them, you know, and show them around, and guide them in the area around here and tell them about things that were here.

Of course, the changes in the buildings, who was there, because when she started I think there were just two or three of them, when she started at the school there. I think once there were just about three of them in the school. She and the principal and another teacher.

No, I don't remember her talking about those things to me. We didn't discuss this generally at school, at home, anyway. I know that she used to sit with the children at school, you know, outside of the school and talk to them after school. And then I left to go to school in Honolulu, so there was some lapse there, I don't remember her talking about the school.

MK: I was wondering, why is it that she stayed at Kōloa School for so long?

EA: Well, she lived right here. (Laughs) And it was just a couple blocks walking distance, you know, to the school. Well, her family lived here. When she got married, my father was living here, also, so they both lived in that area there. I think when she began teaching, she was living in the Dole home, and then of course, that's walking distance, too. And then they moved up into the home that they had later when my other sister was born. So everything was right in that center, the church, and the school, and everything was right there, and that was her home, so she lived there. There was no reason for her to go anywhere else.

MK: I noticed that she passed away in 1960 but retired in 1948. Why did she retire when she did?

EA: My father was sick so she thought well, she could--see, when she died she was seventy-seven years old. And when my father had cancer, she thought she'd stay home and help him that time instead of going on, because she was old enough to retire. But she was strong enough to go on, you know. She had been teaching there all the time. One thing about her, when she would have us, she'd have one of us, and then in a month's time she was back at teaching. She taught right up to the time before she was going to have a child, and then she'd go back. But today you don't do that, see, but in those days. So, her time was consecutive, you might say, it was not

too far out when she taught there. And of course, her sisters and brothers lived here, too, so she was like a mother to them after their parents died.

MK: You know, with your mother working as a teacher, taking care of the children and the family, as well as her siblings, how did she manage to do all that?

EA: I don't know. (Chuckles) I just don't know how she did. But my aunts were---let's see now, she was the oldest, or was it Fred? The oldest brother was there, but not staying with us, but nearby, but she [was] kind of looking after [them]. But her two younger sisters stayed with us until they got married. And of course, when we came, they were already grown up and working, see, so it was a kind of help, I guess there. But they had no home until they got married. And when they got married, then they moved out.

MK: You've mentioned your father, so I was wondering, how did your parents meet in the first place?

EA: (Chuckles) Well, there was something funny about that. My father was quite a man, you know, ladies' man. (Chuckles) That's what she told us, anyhow. And so she said that was the last person she was going to marry. But he had already made up his mind that he was going to marry her, because he had already been married once before that. And they were in Kōloa, of course, they met here. And I don't know how they ever met, but I know that they met in Kōloa, and they got married in 1902. So she had come back from school and was teaching. The church history gives something about that, you know, about his meeting her. And so they got married and I know they told us the time when they got married was such a bad day, you know, muddy. And they had a little sulky in those days, so they had to go through the mud to get to the house where (chuckles) they were going to live after that. That was the funny thing about it. I don't know how they [met]---didn't talk too much about the courtship. Didn't talk very much about that. Only she said that she wasn't going to marry that man.

(Laughter)

EA: But she did.

MK: So, I guess your father pursued your mother, then.

EA: Yeah. Right. (Laughs)

MK: So they got married in 1902, and again, if you can tell me, when were you born?

EA: I was the second in the family. I had a brother before me. I was born in 1905, and I was born at Kōloa. That's when we were living at the Dole home. That's when we lived [there], yeah, because even when they got married they stayed there, because her father had

died, I think he died that year. Mother [EA's maternal grandmother] was still alive, and the family, so they stayed at that Dole home. That's where the mortuary [Kaua'i Mortuary, Inc.] is today. Until it burned, and that's when they moved up to where the family home is now.

MK: You know that Dole home, what did it look like back then?

EA: They had a two-story building. It was the same building that the Doles lived in. That's the girls' home, they had a girls' school there and so they kept it like that. I remember that place but, of course, not the house, with all the mango trees around there, and they had one of these old Portuguese stone ovens, you know, that you could bake your bread in. There was one there, too. And to me that was such a big place, it was a big area. And they had these palms, I think the trees are still there, some in the front, trees. So they stayed there until they went to Honolulu one time. When they came back, the house was burnt.

And then we also had a store, right opposite [Kōloa] School now. That was a Chinese store there, and kids used to go there to buy their lunches, you know. That's when we got those--I don't know if I told you--but French loaves, like. About a foot long, they used to butter it and put jelly and that was for five cents, you know. We used to like to go to that store. And once (again), they (my parents) went to Honolulu, and again, a fire burnt that. So there was no more store after that until we got Nakatsuka's and who was the other? (Kurasaki's.) So there were two stores there later on, where the children used to go from school to buy groceries and knicknacks, mostly.

MK: What else was in the neighborhood besides the two stores?

EA: There was a home, we had a couple of homes there. The first home where the principals lived was there. And they kept that for a long time and even when we had our centennial at school, that building was still there. And just recently, a couple of years ago now, they took it down. They were going to keep it as one of these old places, you know, but the person who was living in it was not caring for the place and so they had to condemn it. But that was one of the first buildings that was there.

And I remember there was--oh, Kurasaki was the family. There was Alba--Alba who were in the first house, and then there was another house, Kurasaki wasn't there then, somebody else lived there. And then there was a Korean by the name of Lee who used to live where that place was. And then this, where this old house was of the principals. I think there was a store, there were about three of---Nakatsukas lived there, too. Nakatsuka lived in a store in the old building. And there was Kurasaki, and then the Albas. That Alba was the parents, grandparents of this Albao, now. No, Alba, [Rev. Jose Alba] was the first Filipino pastor here, but that was where they lived.

Across from there to the school, that's where we had the two bungalows the first time. Then we had a big tank there, water tank. I remember when we used to go to school, we used to take our lunches. In (the) back of the school(yard) there was a stone wall, I don't think it's there anymore, it's made into a garden, now. But there was this stream there, and a little ditch. We used to go take our lunch across there, to go eat our lunch. I remember Mrs. [Rebecca Brandt] Maxey, and Cockett girl [Maude Cockett], and I think Mrs. [Edene Naleimaile] Vidinha, at that time, we used to all take our lunches, go in the back there, and exchange lunches, you know. It was fun at that time. You don't have that today.

MK: You know the bungalows that you mentioned? What were the bungalows used for?

EA: For school, for classes. See, we didn't have a big building at that time; they used to have bungalows. There were two right there as you came in from the road, and then there would be the building, the main building. Then they added buildings, bungalows (were added) at the (lower end of the yard), on the side there later, for different classes. I remember that the one, the largest down there was the industrial, you know, the shop (and homemaking building). But the first bungalow was for the first grade, then they had that one and two (the second grade), then you go on to two and three, until they got higher than the high building, the big building. Then later on they added on to the building, and took away the bungalows. So they put all the bungalows down close to the cane field, and then they had the garden, too.

MK: I was wondering, where did the teachers live back then?

EA: Oh, they had a teacher's cottage. They had a teacher's cottage, one teacher's cottage there, and they had a principal's cottage at that time. I remember when the Bushes lived there. They had this big principal cottage there, and the two big trees were right there. I don't think those trees are there anymore, when I think of it now. But that's where we used to have all the May Day programs later. And then later on, they had a teacher's home for the shop teacher, had his house built for them there. And we had a teacher's cottage and we had a principal's cottage. But in the very beginning, I think some of those people lived with other people. I don't think they had a cottage at that time.

MK: But that was all within your neighborhood, then. The school was quite near . . .

EA: The [Church at Kōloa] was close.

MK: The church was close, and you had neighbors nearby, too. I know that when the Dole house burnt down, you moved to another house. Where was that house located?

EA: That's where it is now. That's about, well, the Waikomo Road [is]

today. The church is here, and then there's Waikomo Road, and it's about---the property there, the whole property there was ours. So the house is still there today. It was next to the Tashima's house and opposite that was the Waterhouse garden, you know, the fruit garden, and the parsonage there, the Union Church parsonage. But it's still there, it's not too far from the school. In fact, closer than it was at Dole's.

MK: So that's the house that's now occupied by your brother, Hartwell Blake?

EA: Mm hmm, Hartwell. Uh huh, yeah, that's where, that's right, that's the one.

MK: Is that the original home that's still standing there?

EA: Yeah, mm hmm. That's over seventy, it's seventy-nine years old now. Because my sister is seventy-nine this year. That's how we can tell.

(Laughter)

EA: There used to be a soda works across the street, back of the parsonage, and we stayed (there)---when (the Dole) house burn(ed), we lived up there. There was an old cottage there, there were cottages there. So we lived there until the house was fixed and we moved in this (family home across the parsonage).

MK: How long was that, that you were in that temporary home?

EA: Just a child, I don't know, maybe less, maybe a year or so. Because as soon as the---well, she (my sister Juliette) was born in that house, so that's seventy-nine years ago. But prior to that, I don't know. I don't know the exact date that the fire was, that the place got burnt. [The family home burned to the ground in 1907.] I never realized, maybe it could be in Koamalu, but I didn't think about reading that part.

MK: I was wondering, would you know what caused the fire?

EA: No. No, I don't know. But evidently, some of the things were saved while they were away. I don't know, it just seemed like there was something odd, because every time they went away, it seemed something was burnt. But Grandma was still living there. Her mother was still living there. And I think my Uncle Freddy was still living there, at that time. So somebody was home, it was not that nobody was home.

MK: Now I want to move on to the childhood activities. As you look back on your childhood, what kind of play activities do you remember?

EA: Well, I know we never went to things like you do today, but we did have family gatherings, you know. I remember we had socials, like

that, we used to go up to the Waterhouses', only certain ones were invited, and we'd have socials there. My parents were strict about us, we couldn't go out of the yard. I did tell you about the one [incident] about pulling the cabbage.

(Laughter)

EA: But that was because we were going up to the store, we were supposed to go get some things from the store. But then the games that we'd---we'd go down to the beach, you know, but the whole family would go. Well, we had a wagon, and then we'd all get in the back of the old wagon and go down to the beach.

There were some things we used to follow. The plantation used to have one of those little carts, two wheels on each side, one wheel on each side, rather. And they'd bring meat around, you know. And then sometimes we'd try to follow it. I remember, I was a little bit chubby, I still am, but of the family I was the chubby one. We'd go and hang on to the cart and put our feet underneath, you know. We used to get scolding and spanking for that, too. We'd try to get out of the yard and then go around the corner. But that was one of the things we used to do.

Then we'd have things we'd play in the yard, games, you know. I think we, the girls, really played in the house more than the outside. I know with my brothers, we used to tell my mother, "Why were we spanked so much? Why were we stopped from going to the neighbor's house and yet my brothers could do that?"

"Well, you folks are girls, so you can't do what the boys are doing."

So I know that we used to go over to Tashima's and take a bath in the furo. But I know that they [EA's parents] were strict with us. We'd go to Sunday school and church, and come home and stay in the house, and we had things to play with in the house. There was one time, this is an incident I had with my cousin, we had those lamps, you know. And so she said, "Oh, let's try something." So we took the combs off, not ours but my mother's side combs. She put it on the chimney and she said, "We just making it little while." Pretty soon the light, the flame came up, and I think there was a curtain or something hanging. So it started to burn, and she threw it out of the window. And I was the one that got the spanking. I was put in the corner for that. But they used to do things like that, you know, we used to do things without being told not to do it. We were told not to do anything like that. Sometimes we got into a little mischief, mischievous things like that.

MK: In those days who were your principal playmates?

EA: I would say the Tashimas, and the Maxeys, you know the Brandts, and Cocketts, and Edene [Naleimaile], would be all with that group, because we went to the same church, you see. And I know that the

Alba girl, Rosalee, was a friend of mine, but we very seldom went out of the yard. They would come into the yard because we had a big yard. But most of the things we'd play with, like teas and stuff like that. Like girl stuff. Not like today, you get outside and do all kinds of stuff.

MK: I know that the Cocketts lived pretty far away, the Cocketts and Brandts. So were you going back and forth to the houses?

EA: Yeah, not during the day. Maybe you'd go for the weekends, sometimes you'd go and stay. I don't think I stayed at the Cocketts', but I stayed at the Brandts'. See, Mrs. Brandt used to come to church, and then my mother was the godmother of Mrs. [Rebecca Brandt] Maxey, see, so there was a closeness there. To the Cocketts', we never went too much to the house. We went up once in a while, but that was our group, we would say. And then I remember the Tashimas. Katsuko [Tashima] was the one that we used to go with because she was our age. The Halls, well, they didn't have too big children. And the Tanakas we knew, but they're not there, not those today.

But we were kind of secluded, I mean, they kept us very much to ourselves. And then of course, church folks came, and that was Sunday. But during the week, we went to school, came back, we had to be at home. So if there was anything to do, it was functions that we had [on] weekends, but the parents would be there, or something like that, you know. The socials were always at the Waterhouses', they always had something there. And we would be invited, and we'd have games, and playing. Playing games, no dancing, but just playing games and stuff like that.

And then having some picnics. We used to go picnicking quite a bit down at the beach with the family. The family would go in the wagon and we'd have fun, like that, go down to the beach. In fact, we stayed down at the beach, one time, at Yamaka's place for a weekend or so. And we'd go fishing with them, with the children, and the folks, the older ones. We'd go down swimming, quite a bit, to the beach.

MK: You mentioned that the Waterhouses would have socials. Did they have children that were the same age?

EA: Yeah, they had---well, William Allen Waterhouse was the same age, and there was Florence and Margery, that's the younger. They all---the only one that's living is Florence now. I don't know who else they would have, maybe other children from other places would come. But I remember the Waterhouses and we were quite close. So whenever they had something like that, after school, like that, when we had weekend or social date, we'd go up there. My father or mother would go too, see. But we were pretty close that time.

You see, there were no houses between us at that time, because when we were going to school there were just the fruit trees in that area

now that they have all those houses. The only house was the parsonage, and then the rest of it was just all fruit trees. And they had a tennis court there. I remember going to play tennis there with the teachers. When we were teaching, we used to go there after school and play tennis, there was a court there. And then we used to go and get these different kinds of fruits that they had, like momi apple, and this sweet sap, you know, those cream apple, rather. So they still have a tree around there someplace. That's before they had all the houses. But that big property there had a big yard of fruit trees, and then came the Waterhouses' place, see. So there were no houses in between. And so we'd go across the stone wall or something like that. But I don't remember playing with them too much, because I left for school in Honolulu.

MK: And then I was wondering, how much contact did you have with, say, the plantation children?

EA: Only through the---yeah, we had quite---like down at the New Mill they had some. I remember the Lohrs especially, Anna and Freida, those people I especially remember. There are others that I'm not too sure of the names, now. But those were the ones that I remember, the Lohrs that were down at the plantation. Brandts were plantation people, too. And who else were plantation people? Kuhlmans, Kuhlmans were plantation people, we knew them quite well. And well, I can't remember the others too well right now. The Hamakus, they had children that used to play with us and we used to play with them. The Punis, you know these people that, in that vicinity. And the Medeiroses that lived there, and Costas, you know, they would have this. . . . I remember Mrs. Costa making bread, and we'd go up there and get the bread, because she'd put it in the oven.

And then we'd---there were some of the old things I remember about the Catholics, there. They'd have this Holy Ghost Feast, you know. We remember going up to watch them, how they'd come and then have these parties on Sunday afternoon, the dancing. Then they would sell the meats and stuff like that, which we thought was kind of funny. It was enjoyable to go to.

But I guess---I remember the Punis, and I don't remember anybody else around there. The Filipino one, who is that now? She's still alive today.

MK: Is that Cortezan?

EA: Cortezans, uh huh. They were across the street. Of course, they were younger than we were. But we had contact with them. I guess that's because we were in church group, see, we had contact with those people.

MK: How about with the Japanese children or other immigrant children?

EA: The Japanese children that I remember, the Sueokas, I remember

Gushiken, Hanako, and I remember somebody way up at the Tunnel of Trees. I remember. Well, they used to help my mother, see. And they used to be at my mother's. And I remember Hanako, she, Hanako Gushiken, that my mother used to talk to all the time and try to teach her about different things, you know. And the Tashimas were in and out of our place, like that. And the Sueokas' mother used to help my mother, see. She used to help at the house. I'm sure that she was already married, because Edith [Sueoka Hashiguchi] asked me if they were married before. And I said I think they were married because my mother used to just brush our hair, you know. And she [Mrs. Sueoka] used to do the same thing for her children. She said she wanted their hair to be curly. So Edith remembered that. She said that later on the mother said they didn't look Japanese, they have all curly hair, so she cut them off.

(Laughter)

EA: That's what she mentioned to me the other time when I was talking to her. But I remember that particular thing 'cause she told my mother. She said she wanted the children's hair to be like ours, see. And so she'd just brush it up. But she worked for us for a while. I don't know how long she was working with us.

MK: I guess with your mother having Mrs. Sueoka's help, that kind of helped while she was teaching and taking care of . . .

EA: Oh, yes, we had somebody to take care at home, and somebody to come and, she didn't do all the work herself. She always had somebody. If it wasn't---that's where this one that, I forgot her first name, that lived up at that Tunnel of Trees. There's a big reservoir there, and then that's where she was living.

MK: You mean by Waitā?

EA: No, no, Tunnel of Trees. There's a reservoir there. You go by the Tunnel of Trees, well, they lived in the back, there. And so she used to come to work. That's how we happen to know that. But we liked her very much. But I just don't remember her name. And I usually remember these people's names. But I thought she was such a pretty woman. She was young, I thought she was so pretty. I didn't think all the people were pretty, but I thought she was pretty.

MK: And then to help out the family, what kind of chores did you have as a child?

EA: Oh, we had to wash dishes. We got to go pick up wood underneath the house to bring up to--we had wood stove. We all had to help with our bedroom, making our beds. Anything else? We all had a chance, we had to set the table, one would wash dishes. But you know, we always had something to do about it after we ate. Somebody would get into the bathroom and say, oh, they can't come to wash dishes yet, because they were in the bathroom. So that was the thing that we played on to get out of doing work.

(Laughter)

EA: I think they still do today. So each of us had something to do. Then when we got older, we had something to prepare for cooking, you know. Mother taught us. When we went to Kam School [Kamehameha Schools] we learned more about that. Then we were anxious to do it. But before that, we didn't. The boys had other things to do, but we had our own part. I know that one of [the] things we didn't care for was going underneath the house to get the wood. Wood was all chopped already, but we had to bring it out. Our stove at the time, we had wood stove.

MK: You know, you've mentioned the church quite a bit. What sort of church activities were you active in as a child?

EA: We'd have Sunday school programs. We'd sing, and at certain time of the year we'd have these socials, you know, programs, like that. They'd have like they usually do today, but not as much today as they did then. We'd get together and they would have a Sunday school picnic or something like that, you know. When I first went to church, that I can remember, we had big yard between the church and the school and that was all full of trees. And that's where the people used to come on Sunday and stay and have their lunch, and then have afternoon services. But they'd walk that, you know, those times. And I couldn't imagine, when I read the history that they had from 900 to 1,500 in attendance. I just couldn't imagine. Because when you look at [it] today, you don't have that many people, you know. And these people traveled like that.

MK: And they would bring their lunches to . . .

EA: To church because they would come in the morning, they'd bring their lunch to church. And then after church they'd go into this area, then have like a picnic. And that's where the news of the islands would come, see. People would bring news from this and that. So that's how they knew about what was happening.

MK: Did your family join in those picnics?

EA: Well, my father said, my father and mother, I guess, probably would do that. But I know that when I was a little girl, most of the time the pastors would go to our house for lunch. I remember that, one family especially. Those days we didn't have too much money, eh. I know my mother was making only fifty dollars a month. But of course, the dollar was better than today. And I don't know, I think my father was not working at that time. I remember that distinctly. Because this family was a large family and then we'd go to our house on Sunday after church. And we used to say, "Why do we have to have them every Sunday?" You know, like that.

My mother said, "Because we do." But she was always like that. She really helped the pastors and their families when they came. Then, of course, we'd get to know the people much better, too, like that.

MK: You mentioned Sunday school programs. At that time who ran the Sunday school?

EA: She did. My mother was the superintendent. She was the superintendent for a long time. So she'd have these programs, and then of course, we'd work (for) these ho'ikes, you know. Every so often we'd go and meet other churches. And of course, that was fun for us, too. I remember when I was, I think, no I think I was in Kam at that time. There was a church program and it had a boat. We took the boat and went around the island on this boat. I don't know which boat it was, Kīna'u, or one of those. When we got to the other side of the island, (Hā'ena), they had these fireworks from up the (Nāpali Cliffs). I remember that, but I was going to school at that time. But we did that, and there was a Kamehameha lodge (trip and) I remember going out like that.

MK: Oh, that was kind of elaborate, then. That particular memory, yeah? Also, as a child, I was wondering what sort memories you have of old Kōloa town?

EA: Oh. When I think about looking up that street from the church, you know, going up that way, all I can remember is the plantation hospital. And on this (right) side was just Waterhouse's. And then the corner. At that time we didn't have stores like that, you know, around there. But then, when I was growing up, there was a [M.] Okumura Store that's there, (today). There was a building there, and also [Toku] Usa [store]. That's where it was there. Those were the only two buildings that I knew of. And of course, then the Kaua'i Motors came to the corner where that place was. Going up towards Kōloa there was the Salvation Army and there was another store there. That was old Awa Store, remember [Johnny] Awa? He had all kinds of junk in that store.

MK: That was a great general merchandise store filled to the brim store?

EA: Well, that's when he had all kinds of stuff in a small building, small one. (Chuckles) And you couldn't find a thing when you went in that store. It was right next to the Salvation Army. I remember the first plantation store way up where the bank [First Hawaiian Bank] is (today). That's when Buchholtz (the manager) was there. And that's where---I remember that store when I was a little girl. We had to walk way up there, too. And right next to that, was a bakery. That became Otsuka Store. There was no Japanese[-language] School in that area in front of the bank (then), but there was one on the side. There was a Japanese temple. I went to that school for three weeks.

MK: You went to the Japanese-language school?

EA: Yeah, uh huh.

MK: How did that occur?

EA: We asked if we could go and they said, "Sure." And so we went. We went for three weeks and we were told to quit.

(Laughter)

MK: What made you want to go to the Japanese school?

EA: I don't know, just curious, I guess. And so we found out we could go, and so I learned how to write my name in Japanese. But for some reason, I don't know why, we had to quit. I don't know what happened anyway. I know I went for three weeks. I wanted to learn Japanese, I guess, maybe through the lady that was working with us, you know. Because we had Mrs. Okumura, she came from Japan, she was a Japan bride. One of those bride, those--what do you call that kind of bride?

MK: Picture bride?

EA: Picture brides. Okumura, Mr. Okumura, not Iki's family [Ike Okamura's family], but another Okumura family was staying in one of our houses in the back, on the side, there. And that was his picture bride. So when she came, she used to be our maid at home. She was funny, we used to enjoy her. She was so much younger than Okumura, anyway. But we used to enjoy her, she used to be our maid. Maybe through her, I guess, we wanted to learn Japanese. And I know that when I was Cherry Blossom in high school, Kaua'i High School, I was Miss Cherry Blossom, she was the one (who) got all the kimonos and put it on and had me try 'em on, you know.

MK: What is Miss Cherry Blossom in high . . .

EA: It's a cantata. I went to high school here in my junior year. In the junior year, I think, the principal there was Dollinger and my second year was Oren Long. But Dollinger was a music teacher as well, and he got me into that first cantata, and I was not the lead, but one of the sub-leads, you know. Then the following year I became Miss Cherry Blossom. I was the lead that year. So we had lots of---I enjoyed it. I used to do a lot of singing at that time. So when I came to teach, I did a lot of the cantatas, I mean the programs, operettas at Kaua'i High.

MK: I think that's highlighted in the Kōloa School History, right?

EA: Yeah. The operettas there. Then at the church, I had the Christmas programs. And those were something, you know, people used to come from Waimea and even the other side to see our programs. So that was my special talent.

MK: I think I'm going to ask you a lot about that later on when you become a teacher. But going back to what you remembered about Kōloa town, you said there was a Japanese-language school . . .

END OF SIDE ONE

SIDE TWO

EA: Oh, there was a Mormon church on that hill. Now there was no road in that back there at that time. The road was right next to the, where the old road is where you have to go by the center, [Kōloa Civic] Center. Well, that was the only road. So there was no road in the back. So when we get up to the plantation store, there was no road to go back, and even there was no other road to go in around that plantation area either, except the one that goes, the first road that goes near the track. So most of that was just [sugar] cane, I guess, or some shrubs growing back there.

I remember there was a Tanaka Store up there in the camp. There was a store up there, and then there also were a few houses in the back, but how they got there, I guess they went through the old road and came up that way. And there were some Portuguese homes way up there. I don't remember the name of any of them right now. But when I think of it, and then of course, there was an old boarding house, but that's going into the plantation area.

But the Kōloa town, itself, coming down from the store, when I was a little girl there was a--where that Charman Lane is, there was, I don't remember anything in front of that, but there was a lane that goes in the back and that's where the theater was, the Kōloa Theater. Way in the back there, it was an old building. Because I remember going there to the movies with my father. And it was opposite where the Charmans had their home--I mean opposite where the--it's on the right (of the lane as) you went in. And that's where they had this special Filipino dances, you know, they'd come. Funny thing about it we used to watch. (We would go with my father, he was sheriff then.) We never danced, but we watched it, we used to go up and watch it. How they used to make them apart. You can't be too close, you know, they'd put the ruler or something to put them apart. They watched them like that.

(Laughter)

EA: And that's where we had our programs. The programs, and I remember the church, not the church programs, but when you had programs to (raise) some money, that was (where it took place). I know Kamehameha School gave a program, too, there. I mean, the old graduates of that (school who) were here. As they were attending school, they came home (for summer) and they would have some kind of a program and then they'd make money. That's what I remember then.

Now back there were the Chinese people, the Laus and the (Chongs). I don't know if you know Minnie Lau from Honolulu right now. She's married to somebody else. And Sally Lau from Kekaha. And then the Ah Chongs that lived there. Those were the people I remember living back there. Ah Chongs and the Lau Tipps and the Charmans, those were the people that were living there.

MK: You mentioned two Chinese families, are any of the children

surviving and living in Kōloa?

EA: Yeah. Not in Kōloa. No. Sally is living in Kekaha. She's Mrs. [Yoshimoto], I think. She married a Japanese man. And Minnie married--I know who he is, too, and I just can't remember. He's a part-Hawaiian boy, they live in Honolulu. Minnie, I remember---and then of course, those are the two that I remember. Two old Chinese families. The Chongs, Ah Chongs, and the Lau Tipps. The Ah Chongs, I don't remember any of their children. But the Lau Tipps had quite a number of children.

MK: And this Mrs. [Yoshimoto] . . .

EA: The mother is still living. Mrs. Lau Tipp is here, but she's married to (a) Filipino, I think, now. She lives in the Charman Lane yet.

MK: And her daughter lives here in Kaua'i?

EA: In Kekaha, Kekaha.

MK: In our project we're trying to locate some people of Chinese ancestry who could tell us about the Chinese community in Kōloa and we haven't had much luck. So when you mentioned those two names, I thought, oh.

EA: Yeah, Mrs. [Ah Tai] Lau [Gaston]. She's---I don't know. But anyway she lives in that Charman Lane today. I think it's back of the---anyhow, it's on your left as you go in. If she's still there, I'm not sure.

MK: So it's near the Big Save, then?

EA: Yeah, before you get to the Big Save. There's an alley. There's an ice cream place there? And right opposite there's a--it's just a little alley. That's the place that's called Charman's Lane before. I don't know if it still is called Charman's Lane. 'Cause at the very end is the building where the Charmans lived. This is where, as you came in, there were some houses there, but I don't know what happened, but there was a road and then the theater. And then back of that was the Charman's home.

MK: And that lane was known as the Charman's Lane?

EA: Charman's Lane, uh huh. Because that's where, I think, George Charman, who owned quite a lot of Kōloa at that time, see, (his son) lived. I think he lived in that old house back there.

MK: I was also told that the Knudsens also owned quite a bit of land in Kōloa.

EA: Today. I think they got it from the Charman. I think they got it through the plantation. Because at the beginning, from Cockett's down to the beach almost, to that area there, that was Charman,

George Charman. He owned quite a bit of that area before. And the Knudsens came really from Kekaha, and then he came here, Eric was the one that was here, Knudsen. And that's the one that lived up by the Tunnel of Trees.

MK: And you mentioned the movie theater and going there with your father? What movies do you remember seeing there?

EA: I don't remember, I don't remember any of the movies right now. But I know that we used to go there to the movies. (Serials continue the next time.)

MK: How often could you go to the movies back then?

EA: I think they would have it probably once a (month). Once a (month), uh huh. That was something everybody wanted to go to, you know. It was something different. It was really for show more than movies, I think, at that time. More for (programs). Then of course we had silent movies, you know. But the silent movies I remember, was by the Japanese[-language] school today that's back of the plantation. That old building down there. It was an old theater. Well, that's where I remember seeing them, the movies, there. But the old--the other place (in Charman's Lane), was really more for (programs) and things like that and dances.

MK: What kind of [programs]?

EA: Like this, I would say it's singing, people would come and put on a show, like that. Violin or different groups would come, you know. I remember there was a group from the Philippine Islands that came, (they) were good concerts, they would have concerts like that, there. And then of course, when they wanted to make money for things like the Kamehameha School they would have these programs and put up these, I remember, swings, and that, for them to swing and sing. And have them sing the songs. Taking part like that. It was more of the--I would say more, not cantata, but just a program like they put on there.

MK: I wonder what memories you had about the plantation area, itself.

EA: I can think of, well, it was after my aunt got married that she lived up there. And there was a--the first road that you come in from Lihu'e, you took that [Waila'au] Road, that was for the elites, you know. Only the Haoles and some people like that, you couldn't be mixed with them at that time. So they had what you call segregation at that time. Even then, oh, that was worse, to me, I think, at that time. And then they had another group down at New Mill that I remember. And they had big homes there, too, and then some of the small cottages were there, but I don't remember too many of the people that were there, now. But I remember there was a Muller [EA may mean E. Moeller] that was next to the ballpark today. Those were plantation people. The Brandts were there. I think there was a Martins [family], people like that, that were almost

half-related to those people. In the plantation area, the Moirs were there, the first Moirs. The John T. Moirs. And the [William] Kuhlmans were there quite a while, those Kuhlmans I remember. And Romanes, that was related to the Shimmelfennigs. And the Reichardts were (there), well that's my aunt's family.

MK: How would you spell that name?

EA: Reichardt? R-E-I-C-H-A-R-D-T. They had two children. But he [William C. Reichardt] works there. See, there's somebody that's there, the name was on my mind just then, and I forgot. Part-Hawaiian man but he married a Haole lady, and then they moved. Then they had the [John] Laidlaws there, too. And then the big place where they have the assistant manager's home today, that's where the Brandts lived. They lived in a small house first. I remember going there. That's where the [Homer] Maxeys, when she [Rebecca Brandt Maxey] got married, they lived there. But then they made this big home, and they lived there, the plantation home. It was the manager's home. Today they have it as a assistant manager's home. And then there was Cocketts. There was nobody between there. That's when, the [Elbert] Gillins of course came in later.

MK: Since your family is part Haole and part Hawaiian, where did you folks kind of fit in into this segregated society at the time.

EA: In between, in between.

(Laughter)

EA: Well, we mixed with most of them, we mixed with both of them. Except those on the plantation. Some of the plantation people, we didn't. Even with my uncle, he didn't want to be bothered with us because we were black. He said we were dark. But later on, he changed his mind.

MK: But he married your aunt.

EA: Yeah, but he married my aunt. But just the idea because we were Hawaiians, you know. Even one of the daughters, she got, too (uppish). She was trying to take all of the blood out. She said that's my last bit of Hawaiian. (Laughs) One of them. The other one was very much part-Hawaiian. But she was more of the Hawaiian type, she enjoyed the music and all, but this one particular, she would just push out the blood like that, "I don't want any bit of that, I don't want any bit of that."

(Laughter)

EA: That's because of the father's attitude, I think.

MK: Were you any ever like a target of any kind of discrimination since you were part-Hawaiian?

EA: No, no, no. No, it was just the idea, I guess. I think they were the worst, this uncle of ours. I never liked him for that. I guess because we didn't care much for him, too. And he was German so we didn't like him.

MK: You know like now, you live in the 'Ōma'o area, but as a child, what did you know of 'Ōma'o?

EA: Nothing. There was nothing here at that time. Then my mother got this place as a homestead and so we used to come up here. We walked up here to plant cane. We'd help to plant cane up here. Then we'd have a little cottage way in the back. We'd go sliding down, oh, that was fun. There was lot of grass at that time, and then there was a hill there, and so we'd come and go up there and we'd slide down and have fun. Then go down the stream, look for things down there, and come up again. It was fun those days. We liked to come up here and spend some times up here. But it was just a small cottage, and my mother had her cousin live here and his wife, and so they took care of the place while she was teaching. So that was one of our things we used to do every week. Come up here once a week, sometime, and when we needed to plant cane. Because that's the first---you had to have cane for a certain time, then you can get over, you know, the right to become homestead.

At that time there was just Takatanis, I think was living right next to us here. We weren't living here, but they would be there. And then Medeiroses there. Not too many people up here at that time. And then way up on the other side was mostly Puerto Ricans. So nobody wanted to come up here, because they didn't want to stay near the Puerto Ricans.

MK: Why was that?

EA: I don't know, they were afraid of them, I think. Like some of the old Filipinos. They were afraid of the old Filipinos because they'd say, "Oh, they have a big knife and they're going to do something with you." I know that was a little thing that they used to say, "Oh, no, you don't want to fool around, because they're going to poke you with the knife." Maybe that's just to frighten the kids.

MK: Going back to your--I guess to your upbringing, generally, how did your parents raise you and your brothers and sisters?

EA: What do you mean?

MK: If you could characterize their style of bringing up the kids.

EA: Well, I guess my mother would be the one in charge of that, because when she came, she came out from the England family, see, and she came as a person that you can't do too many things with. I mean, that you had to be strict about the girls especially. So we were told to---we'd go to school, get back, and that's it. There were things at home to do. If we went anyplace, we couldn't go by

ourselves, and she was very strict about things like that. We'd get up and we'd do our chores at home, have our breakfast together, and then we'd go to school and come back. We had something to do. But we always had a family--the family met in the morning and we had our breakfast together. Every time in the evening, we always had a family together, which we don't have today, you know. That's one thing I remember. Then before the end of the day, we'd go in the living room, all would kneel down and pray, and have a family devotion before going to bed. That's how we were brought up.

When things came up, we needed to be spanked, we were spanked. I know my dad, he didn't spank us too much. My mother was the one that did it. But she didn't spank too much, when I think of it. But when my brothers got naughty, my father said, "Go outside and get the peach stick." We had a peach tree, see, those days, and they didn't like it. But when they got naughty, that's what he'd say, "Go get a peach stick."

MK: They knew what was coming. (Laughs)

EA: Yeah, they knew what was coming. And we knew what was coming, too. We were talking one night about us girls, and one sister said, "Oh, you were Mama's pet."

I said, "No, I wasn't." She never did pet anyone. She took all of us together.

But she said, "Oh, you were always doing . . ."

I said, "No. I knew that I was close to her, see. I knew that."

But she said, "Juliet was my father's pet." And every time we wanted anything, we'd send her to ask him, see. If we wanted to go someplace, we'd send her to ask him.

And she said, "No, I was not his pet."

We said, "Oh, yes you were. You were his pet." But anything happens, she would be the one to go tell on them, see, and stop us.

(Laughter)

EA: So we were talking one day and my brother was saying, "Oh, you [Juliette Blake] were one of the biggest tattletales in the house."

We had cows, too. My mother used to go to milk them. She used to milk the cows. And then we had the chicken--we had like a farm. We had enough work at home, see. We had the chickens there, and ducks in that place there to take care of. There was a river not too far away, back of the Tashimas' there was a little pool, so we used to go over there (to) swim. But when I think of it today, I don't think it was bigger than this house. Not that far. I don't think that pool was any bigger than this. But right in the middle there

was a rock. And we used to swim from there to the end and we thought (it) was a (great) distance, you know, a great distance. But we used to go over there once in a while, but we were not supposed to go out to that place either. See, if we went out without permission, we'd get spanking. But I remember that, we--just our family and Tashimas, we used to go in the back there and swim. It was a nice place, we thought, at that time. Can't think of any---I never thought about that till just now again.

MK: (Laughs) Those are good memories. Good memories of your childhood. And I guess we can move on to your schooling, then. Where did you get your education?

EA: Well, I left here, my mother wanted me to take some piano lessons. So I left here in 1915, I was about, what, how old was I then? Ten? No, before. About that time, anyway. I was going to the convent [Sacred Hearts Convent School] on Fort Street. So we went to Honolulu, and it was in the fall of that nineteen. . . . I think, the fall of that, because my aunt died in 1915. And so I stayed with her. We never went out. I guess it was on Saturdays, I'm not sure now, what days, we'd go out. I stayed with her until she died. So she lived towards Beretania area.

I went to the convent there, (on Fort Street, next to the Cathedral [of our Lady of Peace]), and as I said, my mother wanted me to learn to play the piano. And she took me up there, I guess it was in September or August, that fall just prior to 1915, well, maybe after, end up 1915. And I was very homesick, you know. See I never had been left away, taken away from her before. And so she was--we were in the convent and I remember that distinctly. It really kept in my mind. The sister wanted her to go home, to leave, so I didn't want her to go. And so the sister said, "You go get your handkerchief for your mother." So I went to get a handkerchief, when I came back she wasn't there. And I yelled, I gave a big yell, and she said she heard me outside. At that time they had those walls, you know, in that convent. And she said she heard me at that time (outside of the wall on the street). For a month I was very unhappy. Not used to being with all those people, too, see, because I stayed in the dorm. I stayed there for three years, though. I came home and went back. Then I began to like the people there after a while.

Then I wanted to become a nun. The sisters were always talking to you about it, you know. There was one sister that was my teacher, she was from Belgium. She was, to me, she was a beautiful person. Every time I went to practice or have my lesson, she would talk to me about this and talk to me about that. She'd talk to me about becoming a nun and all that, so. . . . I thought--went on in my mind. I was not a Catholic, see. She wanted me to become a Catholic and I wasn't a Catholic. I used to do everything else Catholics did except go to confess my sins and take communion. Whatever else that you can't do when you're not a Catholic. And so I told my mother, "I want to become a nun." She thought that's

enough. So she took me out and I went to Kamehameha.

When I was in the convent, I remember the Hohu girl, Rose Hohu. She used to live outside, you know, and she'd bring chow fun and we had those desks that you'd lift up like this and she'd put it in there. And so we'd eat it while the sisters were busy. Because we couldn't take food in, see. So she'd bring me things like that to eat. She and I were good friends, and also another girl I remember is Hazel Wills. And she was there too, but she was a boarder, so we boarded. I was there for about three years, three terms, I think.

I didn't like certain things that they did, because (chuckles) when I think of it today, kind of laughable, but we had to take a bath only twice a week. And we'd go into--we had big tubs, you know. And we'd have to put on a gown. And so that's how---it was supposed to be so modest there. And then we'd get into the tub, wash ourselves with these clothes on, and then get out of the tub after that, get rinsed out. Put another clean one over and take off this other one. So we learned how to do those things in that. That's one thing I learned how to do. Change our clothes with something else over you. And that's one thing they were very strict about.

And then there's certain things that I didn't approve--I didn't like too much about. But at night we stayed in the dorms I felt safe there because there was always somebody there with us upstairs. Of course, when you get---the older girls had another dorm, but we were little children, I'd say, I was about eight, nine years old at that time. So then I went to Kamehameha and I enjoyed Kamehameha.

MK: Going back to Sacred Hearts, I was wondering, since your family is not Catholic, why did your parents send you to that convent school?

EA: Because there was supposed to be good teachers for piano. That's the only reason I went there for. Was for piano. I guess she knew that I'd be cared for without going out. No trouble, no danger. But I don't know. I often wondered why. She said, well, that's the reason she sent me was because they taught piano well and music, they played very well. But I don't keep up with it today.

MK: And then prior to going to Sacred Hearts, were you going to school here in Koloa?

EA: Mm hmm, mm hmm. I remember going to Kōloa School. I don't think I had my mother, though. I don't think she was my teacher. I know Mrs. [William C.] Reichardt was my teacher. I remember that we were having a---there was a book that we had to read and make a report on. It was one of the famous books. Then there was a time in that particular class where she used me as a example. I got a spanking on my hand for something I never really did. But she wanted to show others that she would, you know, if you didn't do certain things you'd get a whack. I told her afterwards, "I don't know why you did that to me."

She said, "I used (you) as (an) example."

I said, "It's too bad you had to use me as an example." But she had to show the children. But she couldn't show it by anybody else, I don't know why she did that to me. But it was strict. I mean, she was showing how strict she could be.

MK: That was your aunty, right?

EA: My aunt. Mrs. Reichardt.

(Laughter)

MK: I guess that's why she used you as an example.

EA: Yeah. I remember her in my class that one year she was there.

MK: So how many grades did you attend at Kōloa School?

EA: Up to the fourth grade.

MK: Up to the fourth grade. And at that time, were there the May Day programs and the other programs that . . .

EA: No, no. I don't remember any such programs. The only thing that I remember is getting out in the front of the school in the morning, saluting the flag, and saying something, and then singing. Every one of us had to do that. We had to get in the front of the school and say [the] pledge [of] allegiance to the flag, and sing, at attention, and then we'd walk into the classroom. I remember that, I think Mr. Bush was my first principal there. I don't think I had any other principal there.

MK: And you had Mrs. Reichardt as one of your teachers.

EA: One of my teachers.

MK: Would you remember the names of the other teachers?

EA: Uh uh. I don't remember the others.

MK: Too long ago. (Laughs)

EA: I can't remember any others. As I said, I don't think my mother was my teacher, because she would be teaching the third or second grade.

MK: And then you went to Sacred Hearts principally because of the music lesson.

EA: The music, uh huh.

MK: And you were there for about three years.

EA: About three years, uh huh.

MK: So that would have meant you spent the World War I years . . .

EA: Yeah, uh huh.

MK: . . . at Sacred Hearts. Anything unusual happen during those World War I years?

EA: No, not at school, not at school.

MK: Were the children involved in the war effort in any way?

EA: You know, I can't think of that unless we were making bandages. I can't remember that at all. In Kamehameha, I remember, we did things like that.

MK: And you said your mother didn't want you to become a nun so she pulled you out.

EA: She didn't think I was old enough to decide, for one thing. Because see, I was still, I was in the fifth or sixth grade that time. She didn't think I was old enough to decide something like that.

MK: What were your feelings when she pulled you out and put you into . . .

EA: I didn't mind. I didn't mind, because I was going to another school.

MK: And I was wondering, why did your parents not just bring you back home?

EA: Because at that time my other sister was going to Kamehameha, too. So they were sending their children to Kamehameha then. Not too many people were sending their children away, you know. I guess, a few of the folks here were sending their children, like they did in the early days. Like when they had sent them to Honolulu for better education or something. So my mother and father both went to Kamehameha. And so when they had opening for children there, in sixth grade, or seventh grade, then they opened it up for us see.

MK: And then, what do you remember most about your Kamehameha years?

EA: I remember that we'd go to the fresh air camp every spring down at Waialua. And we had these cottages, so four of us would be in the same cottage. We'd stay there for a week, come back on the train. That was one thing, (we enjoyed that).

Then we had to go to the different (functions), go up to the chapel for (church and special meetings), you know. And then our dances for the year. Then every class had dances. When we were sixth grade, you stayed in the girl's school. The seventh grade, you

would go up to the boy's school until you were a senior. I remember the New Year's--see, we didn't come home New Year's. We only came home summertime. But New Year's time, then you're invited to officer's or non-com parties, and picnics, and stuff like that. People knew who you were, they got interested, and so they invited, so you could go to these different things. That's when you began to have boyfriends.

MK: Oh. (Laughs) So you looked forward to those times?

EA: Yeah. (Laughs) I had one guy that I can think of today that I didn't like. He was a tall person. And I was in the sixth grade, I think at that time. And he knew, he had a cousin that was a great friend of mine, they said we looked like sisters, but I can't see where we did. But anyway, we'd have a party, there was a certain grade party, and he would come and ask me to dance and I didn't want to dance with him. I didn't want anything to do with him. And so I thought, well, I'll go sit up on the stage where the piano was with whoever was playing the piano. Usually they had a girl playing. And he wouldn't bother me. But no, he would come right up onto the platform and ask, and I had to go. See, if any of the boys asked you, you had to go. You couldn't refuse. Because it was a class party. And the teachers would see that you did. Oh, that's why I remember that particular thing.

And some of the funny things that they did there. Not funny when you think of it today, but they were wrong. When you had boyfriends, they'd send you notes, you know. They had two ways you could send 'em. One was with the poi group. They'd bring the barrels of poi and they'd stick it underneath the barrel and whoever went to take charge of the barrels of poi, they would move that first before the teachers came and got the letters, and passed it on. Well, there was one particular person that used to send me letters, then. I was too good that time, I didn't want to be bothered, get into mischief. Every time he'd send a letter they came (to) give it to me I said, no, send 'em back. Like that, you know, I didn't want to get caught.

(Laughter)

EA: Then after a while he quit sending letters, but he would come and call on me when he wanted to. Then you had to go (to see them). They made you. When they called on you, you have to go and sit outside and talk to them. That's one thing they did about it. The teachers would be around, walking back and forth. And you know those chairs, they have those rugs on the side, if you put your feet on that thing they would come and tell you to take 'em off. They were so strict, you know. Not me, but if the boy happens to have his foot up on that, like that, of your chair, they didn't like it. They'd come and tell you (to tell him to) take it off.

So when it came to the seventh grade, well, then you got to know more people, see. Then you would get invitations to go to these

picnics, and camps, and programs that they'd have, and dances. You felt like you wanted to go because (not) everybody else was (invited). Then you began going around with the same person, well, you got invited to all these things, and it was fun, then. I remember on New Year's night they'd turn off the lights just before midnight, you know. That's when the boys tried to kiss the girls.

(Laughter)

EA: And they did it purposely, the boys did that purposely. For fun, you know, to see what would happen. I remember that one particular time, and I was just too naive, I guess, that time. And I said, "What's this for?"

And he said something.

I said, "No, no, no. You go away from me."

(Laughter)

EA: And he said, "Oh." He said, "Don't blush." Because the lights were coming on, "Don't blush." It was those funny things, you know. So I enjoyed Kamehameha School. Then we got into the operettas that we had. One operetta that we had underneath the trees, there, and that was pretty. And I was in that, but I was in the chorus. I guess that's where I got my (interest stirred)---well, from the very begining, I guess, I had that.

MK: Interest in music?

EA: Interesting, mm hmm. And then we'd go up to the Bishop Museum certain times to watch the boys parading. Just sit on the grass there, you know. And then in our own area, we have a washing time, and then sometimes a Chinese guy would pass on the track and sell manapua, he'd call it manapua. We'd buy it and we not supposed to buy stuff like that, and then sneak it in to eat it. All those little things. And then up to the seventh, eighth, ninth grade, and then when you get in ninth grade you go into senior hall, they'd call it, senior cottage, and then you'd have to learn how to take care of babies. And then learn how to have homes and cooks like that. That was interesting. I enjoyed that. But we always had some kind of program every year, you know, for the public. Usually in the spring, like around May Day, they'd have these things, and then they'd have these operettas, not all the time. I remember that.

MK: What was the education like that you got at Kamehameha Schools?

EA: Well, they were very strict about it. I enjoyed my geography teacher. She really took us where it would seem so real. Our math teacher, Miss Lemon, she was some math teacher. I enjoyed those two, and we'd have study period at night from seven to nine, and after that we'd have maybe half an hour before we'd go to sleep.

Lights out. But the geography teacher was good. She was very good in everything. I enjoyed social studies. I guess that's where social studies is. And then I would think about those, the math teacher and the social studies teacher as tops there, that I had, that I liked, enjoyed.

MK: How about the other subjects?

EA: Well, maybe the teacher I didn't care for. I liked English, but not that much. But I enjoyed anything in history and geography, and I enjoyed the math the way she taught math. I did pretty well, quite well in that time. But I don't like the new ones they have today.

MK: I know that later on when you became a teacher, you taught Hawaiiana. Having been a student at Kamehameha, what did Kamehameha give you . . .

EA: Teachers.

MK: . . . or not give you in terms in Hawaiiana?

EA: We didn't have anything that time. Now they do, see, later. But at that time, I don't remember anything that we had specifically for Kamehameha. We couldn't even dance the hula. That was tabu.

MK: Any type of hula?

EA: Any type. We didn't have hula. Oh, they were strict about that. That's not good. Of course, today it's different, too. I don't remember anybody dancing that hula at school.

MK: And then I was wondering, you said that a lot of the families here in the early days would send their children to Honolulu for schooling. Who were some of the other families that sent their children to Kamehameha at your time?

EA: The Brandts went. The Cocketts went. Some went to the Kawaiaha'o Seminary. Mrs. Vidinha went there. But the Cockett girl and the Brandt girls all went to Kamehameha. And we went because, I guess, my mother and father went there. (There were others from other parts of Kaua'i.)

MK: They must have been some of the early graduates, then?

EA: My father was a graduate the second class of the boys in 1893. The first was 1891. My mother, I guess she graduated after the---before 1900 because she went to Normal School for a while. She wasn't there too long, though at Normal School.

MK: So I know that you went to Kamehameha, but you didn't graduate from there. What happened?

EA: At that time, first they used to have the graduation from the ninth

grade. Okay, I got my certificate then. Then I stayed for the sophomore year. And my mother wanted somebody to come home to be with her at that time, so she asked all of us. The other sisters didn't want to. So I came. I came and I stayed home and then I went to high school here for two years. That was the reason I came home.

MK: What were your feelings about coming back to Kaua'i to finish your education?

EA: I wanted to stay there to finish Kamehameha. But then I guess I just wanted to be with my mother. And she and I were pretty close, you know at that time. She needed somebody to be home, I don't know what reason for now, I can't think of it. And so I said, "Well, okay. I'll come and stay home."

MK: And at time, what was Kaua'i High like?

EA: Well, I think it was pretty nice at that time. We didn't have as many people as today, I think only I graduated. I don't think we had--was it a hundred? Maybe about a hundred, that's all. But I enjoyed the French teacher. I enjoyed taking up shorthand and typing, those odd things I didn't have before. But I had Mrs. Anderson for my English teacher. I didn't like chemistry. I didn't like that. And I didn't like Mr. Hills, the way he taught it. It was just laxity, you know. So we used to just sit in there and have fun instead of learning. I never liked chemistry for that, I guess. I didn't take any more science after that, because only two years anyway. But I enjoyed French because the man was French. His name was Fortie, but he told us it's not F-O-R-T-Y. It's F-O-R-T-I-E. And he was good, he was good. But, you know, too bad, you don't continue in it. So you don't---I can remember some words, but can't speak as well about it.

So I enjoyed---I was in a basketball team over there. We used to go from place to place on the island and play different classes. And we'd go down to---we got---well, some of the girls were good friends with me, and we'd go up, on Sundays or weekends, we'd go up to Kukui o Lono Park. You know, they'd come pick me up and we'd go have a picnic. And we'd go out different places. I was just thinking about one, Irene (Chang) used to be in Kapa'a. She was one of the girls. And (Scharsh) girls, and Rodrigues girl, (the Chong sisters), and they were mostly from Kapa'a that used to come pick me up and we'd go different places.

MK: So the students that went to Kaua'i High came from the entire island of Kaua'i?

EA: Yeah, uh huh. The entire island at that time.

MK: Yeah, at that time I know in Honolulu they had things like English standard school, did Kaua'i . . .

EA: They had Līhu'e School when I was teaching. They had one, English standard at Līhu'e School, and the regular. Because when I was teaching at Līhu'e for what, for a couple of years, they had it like that. And certain ones were eligible for that. (It seemed like it was for certain people. Haoles certain ones, and those that had money of the other races.)

(Telephone rings. Taping stops.)

END OF INTERVIEW

Tape No. 15-29-3-87

ORAL HISTORY INTERVIEW

with

Eleanor Blake Anderson (EA)

May 13, 1987

'Ōma'o, Kaua'i

BY: Michi Kodama-Nishimoto (MK)

MK: This is an interview with Mrs. Eleanor Anderson at her home in 'Ōma'o, Kaua'i on May 13, 1987. The interviewer is Michi Kodama-Nishimoto.

Okay, we can start today's interview by having you talk a little bit about this group of girls called the "Purple Gang" at Kamehameha Schools.

EA: They were just a group of mischievous girls that got into some kind of trouble, I don't know what it was really, and so they called themselves the "Purple Gang." And they got, well, they got a group of boys, I think, mixed up in it, too. But whatever they did, I think it was just getting notes back and forth, and then things around the school that they did, I'm not quite sure what they did. But we didn't know about it until later we heard about this, they were called the "Purple Gang." So what in the world is this Purple Gang? And they were about, I think, eight or twelve girls in that group. And then one of the boys that didn't want to be connected with them, I guess, he reported them, so they got punished for that. So that was one of the funny things that they had at school at that time.

MK: Were any Kaua'i girls in the Purple Gang?

EA: Oh yes, oh yes. My sister.

MK: Oh. (Laughs)

EA: One of my sisters was in it and Mrs. [Rebecca Brandt] Maxey was one of the girls. Those two I knew that were in it. That's why I know about it. (Laughs)

MK: And those days how were the girls punished? I know boys would get demerits and they'd walk around . . .

EA: Round the ring, uh huh.

MK: . . . this ring. But what about girls?

EA: The girls would have---we would get demerits and we couldn't go out. Those days we used to go out on Mondays, the first Monday. And if you didn't have demerits you went out the third Monday. So those who got demerits couldn't go anyplace. They had to stay home the whole month. And then you had work to do, studying and stuff like that. But people could come and visit them. That was the punishment. You couldn't go to the parties, you know, when we had different parties, like the grades would have certain time when they would have dances together, and then the seventh grades would go up to the boy's school and the fifth and sixth would come down to the girl's school. That's the kind of fun we used to have. Or socials, you know, not always dancing, but socials and. . . . That I can remember. Of course, we had birthday parties, too.

We had, in our cleaning, in our work in the kitchen, we had a group of (girls), you know, work for teachers? You set their table, you serve the teachers, and all that good food, so (they) would try to take it (the food) away from them and give it to somebody else. We couldn't get caught (doing) that, either. But always had better things for (the teachers). If we had toast and coffee, well, they would have pancakes or something like that. (Laughs) And they sat in the same dining room, see. We had one table just for the teachers, a big round table, and then all the other tables were around the teachers', and--no, the teachers were by themselves. So those who waited on the teachers, why, they always had something better than we did.

Then, of course, we had the work list. So many weeks we had and then you'd go to see what your jobs were. If you were on the teachers' table, well, that was fortunate for you. Or you had teachers' rooms, it was fortunate for you. Then of course, they didn't like the outside work, like the laundry room, and the poi room, and things like that. But we had a regular poi room where they bring the barrels down, that's all strained poi. The girls had to go get it and bring it upstairs for the girls to have.

But when you think of it, we really were served pretty well there, you know, when you think of it. At that time we were just paying fifty dollars a year, a month--was it a year? A year, I think it was. I know fifty dollars, and you could afford that, that time. But still, there were so many that couldn't afford going there. Then they raised it up later, because according to the stories we heard, well, that Pauahi Bishop didn't want to raise the rent. It was the trustees who really raised the rent, the lodging. And the rent, yeah, I guess so, when you think of that.

I mentioned something last time about what we did during the war years. I was thinking again, I don't think we did very much. You know at that time, the 1918, or 1914 to '18, we were so far away from the war at that time. So I don't remember whether we did too much of the work. I said maybe at Kam we did some folding of

things, because that was where we were when it ended, at Kam School, so might have done that. I don't remember doing too much. When I was thinking again, no, I don't remember doing too much for the wartime at that time. Because we were so far away and I don't think we felt it as much, too. Were those the days we had banana flour and stuff? I don't remember now. There was one time we didn't have regular flour, we didn't have so much rice, and we had all this other mixtures, see. We didn't like it because we didn't know how to eat it. But today that's what we're eating in our different meals, today.

MK: You know, you mentioned that you could go out every Monday or third Monday at Kamehameha Schools. What did the Kaua'i girls from Koloa do?

EA: We'd go out, too. Well, you see, we would go out---the best things we used to do, we'd get out probably by nine [o'clock], we had to be checked in, I mean check everything before you went out, clothes and all. Then we'd go out and then meet the bus, get a bus there, and then go Downtown and go looking around the stores. At a certain time we'd all meet at a corner, then we'd go to the show. There were two, Hawai'i [Theater], and there was another. Only two theaters I remember going to. I think the Princess [Theater] was there at that time. So we'd go to those shows. You'd never miss. You knew those Kam School students there. Every--on a Monday, they would be in one corner, on Hotel Street, Hotel and Fort, that was our main place to meet, and then we'd go to the theater. Then we'd just get enough time to get back to school because we had to get in by 5:30 [p.m.]. If we missed it [i.e., were late], we missed the next time. We couldn't go out.

I remember one time, this was after I got a little older, we had boyfriends at that time, so we went to the theater and then after the theater we took a ride. (The boys) got a car and we rode down to Moanalua before we came back (to school).

(Laughter)

EA: Oh, I think there were about six of us in the car. We got back late. We didn't come in with the car, we just stopped outside, so we came through the little gate where the girls used to come back from the town on the transit (bus). We did not use buses. Trans. . . .

MK: Oh, the trolleys?

EA: Trolleys, at that time was trolleys. So we'd get off there and come in. But we got about five minutes late so we had to miss it the next time.

(Laughter)

EA: We learned next time to get back in time. But those were fun days.

They were really fun days.

MK: I know that when I've talked to men who've gone to Kamehameha, they talked about some sort of a work-study program where they'd work for Hawaiian Electric part of the time. How about the girls?

EA: Yeah, the girls didn't do that. We didn't go out to do any work but the boys did. Because when they had their training, like if they were going to be electricians, they would go to work outside for two weeks and then work two (weeks) in school.

On Sundays we used to go to Kaumakapili Sunday school. Just a few of us. We used to like that, going either there or the one at Kalihi, where Paul Waterhouse used to be at that time. Kalihi Union, I think it was called. Those were the two schools that we used to go to help, you know with Sunday school, and that was good for us. We liked that, we liked going out, because we'd see our friends there, too, outside friends, and then we'd teach and then come back to school for lunch. Those were some of the highlights I remember doing when I was at school.

I liked our contests, girls' contest, song contest. We used to sit right on the front of the old school, the girls' school, you don't have that anymore there now. But there was like a terrace, and that's where we had the programs. It was like a triangle, and right in front of the office we would have the platform. There were two big trees I remember there in that area. And we would have the song contests on the steps there. That's where we first had the contest there, it was 1921, I think, was the first one. Then later on, they'd go up to the boys' school and listen to them in front of the [Bernice Pauahi Bishop] Museum. I remember that.

We used to go to the chapel. I don't remember if it's still there. It's on the same [grounds]--Farrington [High School], now.

MK: No, it's not there.

EA: There used to be the chapel way down near the street, near the main, King Street. We used to go there to church, the girls and the boys, and have a service there and come back on Sunday. Sunday was a rest day for us. In the afternoon, we all had to go and rest couple hours.

MK: In those days, who were your teachers?

EA: I remember two distinctly. One was Katherine Burger, and one the Francis Lemon. Now Francis Lemon was our math teacher. She was a short teacher, and we used to call her--what, a Hawaiian name, I forgot her name now. But we were just talking about that the other day. And then Miss Burger. Miss Burger was our [teacher for] social studies, but at that time they called it geography and history. I think I remember them because they were such good teachers. Miss Lemon was a good math teacher. She would really

make you understand the math, you know. She was very short, but when she said something, you listened. Our principal was Abbie Newton. We had a nurse that we didn't like. Her name was (chuckles) Miss Saunders. We used to call her Pollyanna? Pollyanna, we used to call her that, and then we'd call her Hawaiian names that were not nice.

(Laughter)

EA: She didn't know it, but when she'd ask the girls, she said, "Oh, that's beautiful, good night, have sweet dreams," and all like that. And the girls would say naughty things.

(Laughter)

EA: They'd yell out that to her and say that at her at night, and she thought it was really wonderful. When I first went there, I lived in a dormitory and she would live under us and if she heard any talking at all, she'd get her umbrella and hit it, you know, up. And we would just be quiet for the rest of the night.

One thing I didn't like was our fire drills, because we had to come down on the fire escape outside. And then you have to jump down from about, I would say maybe a little, high as this. At that time it looked like from this thing here. But I thought it was really high and I didn't like that. That's one thing I never liked was (those) fire drills. But we had to have that.

Then when we got into our own rooms, well, that was something, you know. You can fix it the way you want and it was really private. But the first year you're always in the dorm. Some stayed in the dorm more than one year, but I didn't.

MK: You know, you mentioned a Miss Lemon, was she a member of that part-Hawaiian Lemon family from Waikiki?

EA: No, no, no. She lived at that King Daughter's Home for a long time after that. After she was in school, when she retired. The girls used to go up and see her. But I remember we used to call Katherine Burger, Paka nau. I don't know, anyway, Miss Lemon was called something which meant short, and I can't remember that. But those were the two that I remember distinctly. Of course, we had, Miss Bell was our--not homemaking, but one who took charge of the kitchen, you know. She was from Hawai'i, she was part-Hawaiian, that one was part-Hawaiian.

We had some--the teacher that taught us sewing. But I can't remember her name. We'd have this sewing contest and we all had to make our own dresses to graduate, you know. I didn't graduate from Kamehameha as a twelfth-grader, but my time we were graduating from ninth grade. You know, that was up to ninth grade, that time. The year before I graduated--no, our year was the last year, I think, they had that. Yeah. Our year was the last year that they had the

ninth grade. Because they had one year before me, before I graduated from there, and we had certificates at that time. Later after that, they had the three other grades, the tenth to the twelfth grade and they added on.

MK: And you know, I was wondering, while you were at Kamehameha, did you come home every summer to Kōloa?

EA: Mm hmm. We did, we did. But Christmas we didn't. Was too short a time. I remember a Christmas, I don't think we ever came home at Christmas. I'm not too sure now. But I know that we always came home in the summertime. We would land at Kōloa. Those boats. The boats used to bring us to Kōloa. And the Kīna'u, Kīna'u was one of them, and Kīlauea, the boats. And then when we finished coming to school was, well, I guess that must have been, and the other way was Wai'ale'ale.

MK: And when you came back to Kōloa during the summers, what did you folks do?

EA: Oh, we went, we helped around, we went on picnics, and things like that, you know. Got our clothes ready for the school year. We had to sew at home, too, we made our things, whatever we had to do. Helped around in the church and helped around at home. Visited different people, it was fun to just be with the family. I know we had a wagon that we used to go down to the beach in. Go to swim. We'd go to Lāwa'i Beach quite a bit because Mr. McBryde was a good friend of ours. So we'd spend---in fact a lot of people used to go down there before, to have picnics. They used to have picnics down there. He'd allow them to come, you know. Then when he---when it was changed they put a stop to that.

MK: Oh, it became more of a private beach?

EA: Mm hmm. They didn't allow people unless you have really special permission. But before that, anybody could go down there. And they had a stream that comes down there, Lāwa'i Stream, I guess, to meet the ocean. We would swim there and not in the ocean. And then we'd go---I don't think we ever fished down there, but they had lot of hukilaus down there at that time, too. Of course, now they don't do that.

MK: Who lived down by Lāwa'i Beach in those days?

EA: Just McBryde. He lived down there. That was his. . . See, there was Walter McBryde there. Was it Walter? No, Alexander McBryde down at Lāwa'i and Walter was in Kukui o Lono. These were the two brothers. So they were the owners at the beginning. Then after Alexander died, that's how [Robert] Allerton got it [in 1937]. The trains used to go down there, too, that area before.

MK: Then you know, since you spent nine months of the year in Honolulu, which was like the big city, and you came back to Kōloa, what

differences did you see or feel between Kōloa and Honolulu?

EA: Well, I don't really--can't think of anything that's special right now, because we didn't go out into the town too much, see, because we were more home folks. And we would go visit people from different places, like Waimea or Kapa'a, something like that. But I guess the thing that changed to me, was that area in---well, the old plantation was already--it still was already changed. We had a Kaua'i Trading Company then where now that Big Save is today, and we had some Scotch people there. I know the lady, we used to go there and have some tea. My mother was a friend of hers, we used to go and have tea there with her, you know.

Then, of course, at that time, there was a house there, and then the store. And what? I don't remember. I think that's when the post office was where the bank is today. That used to be the old plantation (store). And that old plantation (store), I remember, the manager was Mr. Buchholtz. And he lived there---I mean, he was the manager there.

And then the place where the Charman's Road is that area there, where the Ah Chongs and Lau Tipps (lived), in that area there. (After they) were gone (there was) a tailor shop there, and that was (owned by) [Ho Young] Chung, and that's Betty Chung's (parents), she's Mrs. Orrick (today). Her folks were there as tailors, for a while. I think the Ah Chongs were tailors first, and then they [Chungs] took it over after that. Because they are Koreans, though, see, the others were Chinese. At that time there was just that one Japanese temple above, there was none in front where the post office is today. I don't remember that being there at that time.

Down towards where the Old Kōloa Town is now, they call it Old Kōloa. We had some buildings there. The corner one was an ice cream place. That was the corner. And next to that I think was Chang Fook's. Then after that was---well, I don't know whether Chang Fook's was there at the time, but I remember there was a poi mill there. Well, a poi shop there, and people would go and buy poi there. That was where the Hamakus used to live.

Beyond that was a Dr. (Yoshizawa), and then there was Ichinose and Tanaka. This was Wayne Tanaka's family. I remember they had a different kind of house. They had a circular house, you know, right by the corner, there, (next to the stream).

MK: Mm hmm, mm hmm. And that's the family that sold fish?

EA: Yeah, yeah. Uh huh, they did, uh huh, they did. And then there was a little stream in front of the buildings and we had to go across on like a bridge like to these homes where the Ichinose's Store was and [the doctor's place].

MK: The Shinagawas, are those the ones that have something called, "Shinagawa Camp?"

EA: Yeah. And I think the son? The son had a barbershop up where that Ah Chong's building is, where they have another building now. That used to be, this land thing, realty was for a while. I mean, recently. And now it's something else, I don't know what it is now. They've painted it over. And there was Alameida family in that plantation place, there. That always have been homes there that I can remember. Since they have put 'em up. Then from that corner down to the other corner had stores. Johnny Awa's store was there next to the Salvation Army. And right next to that became the post office, the Koloa Post Office where Mr. Ornellas was the postmaster at that time.

There was a place right next to that, that they used as a restaurant for a while, and I think that was the first Chinese restaurant they tried there for a while, but didn't last very long. And they've been trying to have it---well, you might say now it's in the front of where the chowder house is now. Because in the back of the chowder--in the back there are no buildings except gardens. When I was going to school, there were just vegetable gardens in the back there.

MK: Were those Dr. Waterhouse's lands?

EA: Yeah. That area was in the Waterhouse's area, see. Now that area . . .

(Visitor arrives. Taping stops, then resumes.)

MK: Now you were talking about the gardens in the back of the stores. Those were Waterhouse lands?

EA: Yeah, those were vegetable gardens. See, all that area now is Waterhouse's lands. Was, was, not anymore, they've been selling it.

MK: And the gardens there, who tended the gardens?

EA: The different families. They had. . . . Let's see now. I can't remember all the names of the people, but there were different families. I think there were about four, four Japanese families. They had big area and then have their vegetable garden and houses there.

MK: And that's the same area where you plucked plants out? (Laughs)

EA: Yeah. That's it. See, they had a road that goes, that went down into the center of that place. I guess the same road that you take when you go in the back of the--when you go (to) the chowder house now. They just extended down towards the other side.

(Taping stops, then resumes.)

MK: So there are the vegetable gardens and the road that now leads to the back of the chowder house?

EA: Yes. The one where you come down towards the chowder house. You go straight down through that area. Well, there was just a dirt, you might say, small path. It went past the Waterhouse's, the back of the Waterhouse's home and came out where the parsonage is now. Around that area, because that's how we got home.

MK: What else was there in that part of town? You had the stores, gardens in the back. . . .

EA: And the garden, and the Waterhouse's home. You see there (were) two (larger homes then)---where the missionary church is, that's where the Waterhouses lived. And then where Iki [Ike Okamura] and (the others) live, that's where they had another (big) house, and that's where the girls' school was when you saw it in the centennial [Kōloa School History]. And that was also the home where Mr. [Joseph K.] Farley lived and some of the other members of the Waterhouse family. That was a two-story house. That's where the (Castersens) had that place for a while and they used it as a school, Christian school, see, teaching bible school. They had their own garden and cows and stuff like that, like a little farm.

But there was nothing in front. Next to that was a big area of gardens, fruit trees. Now from the corner to where the road that goes to Iki's place [Ike Okamura's place]? That was all garden. All trees up to the parsonage in that area (and the [Waterhouse] family's burial plot). That whole thing was just fruit trees there, mangoes and different kinds of fruit trees. That's where they (also) had the tennis court in that area. That's where we used to go to play tennis. That's when I was a teacher, though.

MK: So when you used to come back during the summers from Kamehameha, those were the things that you remember at that part of town?

EA: Yeah, mm hmm.

MK: And I know that you went to Kamehameha during your junior and senior years?

EA: I didn't. I left (before my junior year), I came to Kaua'i High School.

MK: For your junior and senior years?

EA: Yeah, mm hmm.

MK: And again, what was the reason that you came to Kaua'i?

EA: My mother needed somebody to be with her at home. Well, I don't know why, at that time my brothers were home. My three brothers were home, because the girls were all first. And for some reason she, I just can't remember why, but none of us, none of them would. She asked (my) younger (sisters,) but they didn't want to stay. For some reason nobody wanted to stay so I told her I'd stay, then I

came home.

MK: And then when you entered Kaua'i High School what differences did you notice between Kamehameha and Kaua'i High?

EA: Oh, a big difference. Big difference, because that's just a day school, eh. The people were from different places. Of course, it was not the same. You had your own little groups at Kamehameha but here, at Kaua'i High School, I used to drive in with my father, and then he'd leave me there. Then later on, I'd come home with him because he was working at Līhu'e. After a while, I guess it's because I was in a music group, I got to know more people in the music group. Then I got into that operetta of The Gypsy, I think it was The Gypsy Rover the first year. Dollinger was our principal and he was the one that really encouraged me to take the parts, because I wasn't too keen about it. But he was the one, you know, he wanted me--then I was not in the lead, but one of the smaller leads, you know. That was fun. Then I enjoyed that, then I began to get to know more and more people. Of course, I knew the Kōloa folks, we got along fine, Kōloa folks.

MK: You know, in those days, I was wondering, about what percentage, maybe, of the children of Kōloa continued on to Kaua'i High School after finishing their elementary education?

EA: I don't think very many. I don't think very many because our class was just a small class. I don't think we got to about a hundred. Just about hundred I think. That's from the whole island. See, when I was going, it was the whole island. And as a high school. But there were, in our class I don't think we had more than in the twenties in our classes. I had this French teacher I told you about him. I took French and I took---well, that was my elective, French. I didn't need some of the subjects. My English teacher was Anderson, and I had Mrs.--Ledbetter? See, she was my typing teacher. I don't remember the others.

MK: And then looking back on your class of Kaua'i High, what number came from Kōloa?

EA: I was going with Kiyonaga for a while in his car, and so there were just, I don't think more than five of us there in that car. There was Mrs. [Edene] Vidinha, she was going to Kaua'i High School, too, at that time. But not with me, not in the same car. I don't know. I guess if I looked at the picture, I could tell more or less how many of us were from Kōloa, but I don't think there were too many from Kōloa. We had--well, I'm sure we had more then twenty. Maybe around twenty. Because we had from Waimea, too, at least Kapa'a people.

My friends were from the music group and from certain classes, and I remember that they were from Kapa'a. Like the (Scharsh) girl, Irene (Wong), and Adeline Rodrigues, and we had the Chong girls, those were the girls that I used to go, because then I would, we would

meet together and have times together, to (our) home, you know. Go to the homes, like that. Well, I remember Bessie Weibke was in our class and the girls like Maude McKeever and, I mean Anna Penhallow, she was in school that time. And oh, I was friendly with those girls. And the McKeevers, the Andersons, and oh, Sissons. We had Sisson's girl at that time. Ellen--there were two girls, but Ellen was the youngest. She used to go to high school, too. But she was below me, she was younger than I was.

MK: That would be the principal's daughter?

EA: Maud Sisson, uh huh.

MK: Let's see, you went to Kaua'i . . .

EA: Let's see, Ellen, she was, yeah, I guess the girls would be lower than I, because when I came out she [Maud Sisson] was the first principal I had.

MK: So you went to Kaua'i High, and you graduated in 1925.

EA: Mm hmm.

MK: And then when you graduated, what were your expectations or aspirations at that time?

EA: To be a teacher. I decided to be a teacher when I was way in the lower grades.

MK: Why?

EA: My mother was a teacher. And I don't know, I always did want to be a teacher from the time I was a little girl. So then, of course, I didn't go to University [of Hawai'i] as a university student, I just took courses there and summer school, that's all. But I went to the Normal School, and we got out in '27.

MK: You know, that Normal School, tell me about your training as a teacher that you got at Normal School.

EA: I took the middle, intermediate classes, that's fourth, fifth, and sixth. And we had geography, we had--well, we went through the whole thing it seems. We had one teacher that taught us literature and Henry Aoki was in my class. I don't remember if he's still alive now, I think he's dead. I'm not too sure, but anyway, Henry was in my class. Because I remember when Henry was in that (class), he went to school at Normal. The teacher thought he was talking, you know, his eyes were like that--sleeping rather. His eyes are so (small), you know. (Laughs) And (he) told him, "You're not supposed to be sleeping in class." And we looked at him, we looked at the teacher.

"He's not sleeping." (Someone said.)

(Laughter)

EA: I remember him because he was in Kōloa, and I remember that incident in that McCracken's, I think it was McCracken's class. He was an odd person. (Laughs) I may get the name wrong, the teacher. I would stay part of the time during the summertime to help with the registration, and I'd take some extra courses at that time. But that was just because I wanted to stay in Honolulu longer.

(Laughter)

EA: When you have boyfriends and things like that, you know. You had friends and you'd stay a little longer.

MK: So while you were going to Normal School, where did you live?

EA: First I lived with my cousin in Kalihi and then we went to the Cleutt House. We stayed at Cleutt House. It was not too convenient at my cousin's that's at Kalihi, Kalihi Street, yeah. And I think was more difficult to be staying at home and studying, because we had to take care of the children, too, eh. So my mother put us in Cleutt House. I went, my sister was going too--later (she) went there, too, and went to university.

MK: What house was this that you'd stay?

EA: Cleutt. It's on Emma Street.

MK: How would you spell that?

EA: C-L-E-U-T-T. That was next to the Episcopalian church on Emma Street. That was a girl's home.

MK: Oh, a girl's dormitory of sorts?

EA: Well, it was a women's--women (who worked) lived there too. So we were in a dorm. And Mrs. Maxey went to Normal School, too, same time with me. And she lived there, too.

MK: That would be Rebecca?

EA: Mm hmm, mm hmm.

MK: And during that time how did you folks support yourselves in Honolulu?

EA: My mother paid--our parents paid for our lodging, like and the food and they'd send us pocket money. Because I never really worked to go to school. It was all paid for by (our) parents. When I'd come home I'd work, you know, save money like that.

MK: And you mentioned that Mrs. Maxey was a classmate. Were there other classmates that came from Kōloa?

EA: At Normal? Yeah, Maude Cockett. But she didn't continue teaching.

MK: Is she related to Leilani Fehr?

EA: That's the sister, mm hmm. Maude was in my class. She and I were (in) same class. And she was in Kamehameha with us. Leilani, we used to call her Bernice, never went to Kam.

MK: So let's see, you graduated from Normal School, and then you became a teacher. Where did you first teach?

EA: Kōloa.

MK: And how did you end up teaching here at Kōloa, to get that assignment?

EA: (Laughs) Well, I asked for Kōloa and I guess maybe because we knew Mrs. [Bernice E. L.] Hundley so well, I don't know. But anyway she got me here because [she] was our superintendent, see, and she was an old friend of my mother's and my mother was teaching here, see. My mother had already been teaching here before that. So I got Kōloa. I didn't stay in Kōloa all that time, though. I was at Waimea and I was at Līhu'e for a while, I was at Royal School [in Honolulu] for a while.

MK: I know that you've taught at Kōloa from what, '27 to '66?

EA: Well, not all the time, but most of the years at Kōloa.

MK: And I was wondering, what subjects did you teach?

EA: When I began, I went down to the first grade and I had not had training for that. You know I was trained for the fourth, fifth and sixth. So the next year I took the second grade, and the next year the third grade. No, no third grade. I didn't teach third grade. And then I went to the fourth grade and I stayed in the fourth grade for some years, and Gladys Brandt was my partner in that fourth grade. Even at high school, in Normal School, she was in the same class with me. We did the work. Well, she was in Kam School, too, but I didn't know her that well, she was from Honolulu. But she was at the Normal the same time when we were. When we went out for teacher training she was with me at that time at Fort Street.

When we were at school there was Fort Street and Waimānalo and another place. One right on the school, in the training at Normal School. There were three places. And I never wanted to go to Waimānalo and I didn't go there. I was in the two places there in town.

MK: Oh, for training purposes?

EA: Yeah. You had so many weeks, huh, for training. So six weeks one place and six weeks the next place. We had to go in one of those

three places. I was at the Normal Training and then I went up to Fort Street. I didn't have to go to Waimānalo.

(Laughter)

MK: Why didn't you want to go out to Waimānalo?

EA: I don't know. I just didn't want to get---to change place of residence, I guess. I don't know the reason for it now.

MK: So like you were saying that you stayed in the, say, fourth grade quite a while in terms of . . .

EA: Oh yeah, I taught fourth grade and I taught fifth and sixth. And then I asked for--I don't know, I think for some reason I was asked to take the seventh grade. And so I said I would be glad to, so I took the seventh grade, and after that I never went back again. I took the seventh grade and then later on, the principal, I think, asked me to take the eighth grade. So I took the eighth grade and then after that I never went down to any other grade. During the war years [World War II], I was teaching eighth grade.

See, I had already--Mr. [F. J.] Drees was our principal when he left here during the war years. Robert Iwamura and I were put in place as ones to check for the school during the war years. So the high school came to Kōloa and we would be in charge of the two high schools. I mean high school students for a few weeks, I think. Because I was, you might say, like an assistant at that time. I tried, I went for examination for principalship, but I had to have one other credit and I never did get it because I couldn't do it at that time with the way I was at home with--you know, I had family to take care of and all.

MK: So you've taught almost every grade at Kōloa School?

EA: Yeah, that's right, at Kōloa and Waimea. Waimea I taught sixth grade. No, fifth grade. I taught fifth grade there. At that time I was teaching, Dallas McClaren was the principal there, and I was living at Kekaha. That's why I went there. We got our home, after I got married I got a home, a place down there at Kekaha, and we built a little place there on the beach. But because I was coming back here, we were coming home every weekend to my mother's, I decided I didn't want to stay down at Kekaha.

And then I got to Līhu'e to teach. Mrs. [Edith S. Troeller] was principal at [Līhu'e at] the time, and I wanted to stay in a cottage there. We put all our things in a cottage and we couldn't stay because my husband was not a teacher. But that was not fair because we had another person there, she stayed and her husband wasn't a teacher, but I guess she knew the Wilcoxes [a politically influential family on Kaua'i] better than I did.

(Laughter)

EA: She was a Chinese girl. She stayed there. And so then we stayed at my mother's and transferred, and then that's when we moved up here ['Ōma'o].

MK: Now, I know that you've worked Kōloa starting in the '20s, 1927. So what I want to find out is that, back in the 1920's and '30s, first of all, who were your colleagues at that time, your co-teachers?

EA: Oh. Let's see now. . . . The first grade and so forth? I don't remember, but I remember some of the other teachers, just who was in there.

MK: Who were the teachers at Kōloa?

EA: Well, I know that Mrs. [Elizabeth] Schimmelfennig was here. Mrs. [Rebecca] Maxey was here. Mrs. [Edene] Vidinha didn't come until a couple of years afterwards. And Robert Iwamura. And then later we had--there was a Lena Gonsalves who was our cafeteria manager at that time. We didn't call 'em cafeteria managers that time, she was just in the kitchen. And then I can see the picture of this person, but I can't remember her name. She was a Chinese girl, she was from Honolulu. My mother was teaching at that time. Mrs. [Minnie] Aka was teaching. And Mrs. Luke, I think she was teaching. No, no, she was at Hanama'ulu first, before she came here. I just don't remember who else was teaching at that time. Rapoza, Tony Rapoza. He was our shop teacher. Down in the first grade I don't recall who worked with me in the first grade. We had, I think, two first grades then, at that time, and then the second. I just don't remember who was down there at that time.

MK: I know some of the names are really familiar like Schimmelfennig. Were many of the teachers from Kōloa?

EA: Kōloa, this is, she was a Brandt girl, and so she was here. I don't know if she started in Kōloa, but Mrs. Maxey started in Kōloa and she was a Brandt girl, also. Let's see, Gonsalves was also a Kōloa girl, Lena Gonsalves. She was also a Kōloa girl. Iwamura was Kōloa, see, from Kōloa. That first year, sometimes they didn't start here. They would start in another school and then the following year they would be transferred.

END OF SIDE ONE

SIDE TWO

MK: Now I was wondering what working conditions were for teachers back then?

EA: Well, I know that we worked---we had no help like we have today and every one of us had to make our own plans like they do--I don't know if they do that today. But we had to make plans for the week and

then turn it in to the principal. We had to check in in the morning when we got in and sign up and then we'd go to our classrooms. In the very beginning I just don't recall that too much, but I remember getting out in the yard with the children. We'd go out in the yard with the children. And then we'd sing, we'd have. . . .

The working, today, I would say, the teachers today complain a lot compared to what we did. But we did a lot of work and we'd stay after school and help the kids, you know. So sometimes when they are talking about today's, what they need and all that, I just, I can't see the same thing that they did.

After school we'd be there for a while. We never went home at two o'clock. I very seldom got home before three [o'clock]. We'd stay there, and most of the teachers, the older teachers would stay. You always found somebody in school working until after three o'clock. And then we had---the parents would come and see us. And I know that we even had to teach them how to brush their teeth. We'd have those things outside, you know, for the children to brush their teeth. I remember that in the first grade. Because I was helping them there.

And then of course, we'd sing, music was easy then. The children just loved that. The hardest thing, I think, in those days was getting your materials for the children to work with, you know. But other than that, I enjoyed teaching, I really enjoyed teaching. I wanted to be a teacher, and I really enjoyed teaching. So that was half of it. When you enjoy something, it's half of it.

MK: You mentioned that it was hard to get the materials. How much of the materials did you have to . . .

EA: Make your own. Yeah.

MK: . . . develop yourself?

EA: Lots of it, you had to make yourself. You know, you would get, work on things you could work on. You look outside you have some leaves or stuff like that, you can bring that in and work with that, you know. And of course, they had papers and stuff like that, and we used that, too, but there were many times you had to go. Or we'd make the children go outside look for things, see where they can, when they can find things themselves. We'd have little gardens, you know, too.

MK: In those days, I was wondering, who was responsible for supporting the schools financially, say . . .

EA: Today, like today, county, I mean the state.

MK: The territory at the time?

EA: Yeah, mm hmm, the territory.

MK: Did you notice any difference between, say Kōloa School and the Honolulu schools that you trained at?

(Telephone rings. Taping stops, then resumes.)

EA: We were saying then?

MK: Oh, we were saying that, well, I was wondering if there was any difference between, say, the Honolulu schools that you trained at and Kōloa School in terms of the support or things that . . .

EA: Oh, yes. The Honolulu schools had the materials, and we had everything there. But here, we didn't have everything there, you know, that we had to go look for sometimes. Of course, whatever we could find in the school we'd use. But when you think of the lower grades, it's not so much what you had to get, it's something what you had to do more than what you had to get. At least, the first grades. Because it was almost like playing with the children most of the day, and teaching the ABC's and so forth, and phonics, and things like that. But when you got into the older group, then you had to do more research work for that.

I enjoyed the fourth grade a lot, too. I remember we had a Hawaiian study, we ended up by having a luau. And I mean, we made it ourselves, and we had it at my mother's place, at the home. Because we had it in the yard and the children came and everybody took part in it, and we fixed that up.

And I remember another thing, when I was teaching in upper grades. Ernest Alameida was one of the students, Ernest Sueoka was one of the students at that time. And we'd go down the beach and fish. Or they'd go. One time we went down to Kūhiō Park and the boys went fishing and they brought their fish in and we cooked it and we had our lunch there. We went outing like that. That was fun, that was good. I'd go there and then. . . . Another time I remember as a teacher I brought my class up here. I told you that, didn't I?

MK: No.

EA: I lived in that other house, that (was) my home, there. And the girls and boys came, and there was a cottage across the street that I rented, and it was vacant at the time, so we made plans to have like a slumber party, something like that, see. The boys came and that was their place to sleep. And the girls slept with me up here at my house. I had two bedrooms and the living room. So they came up on Friday, we made our--we had a little stove out there, we cooked outside, and we had our dinner and all, then we went in the house and we had evening together. Told them stories and I talked to them about the Lord and then we prayed together. And then I told the boys it was time for them to go back to their house, so they went. And then we sat in the house and (it was) time for us to go to sleep.

Pretty soon we heard some noises there on the porch. I heard some noise out there and I said, "What in the world is going on out there?" The boys didn't want to sleep.

(Laughter)

EA: They wanted to come and visit. I said that it was time for them to be in bed and time for us to be in bed. Well, anyway, they stayed for a while, then they went home. And then they came back the next morning, we had breakfast and then we had lunch. It was time for them to go home before lunch, well, they didn't want to go home, they wanted to stay longer. So we played in the yard, they played baseball and all. So they left about three o'clock, I think, something like that, and I was tired.

At that time I owned a motel at the beach, see. And then decided, well, it was time for me to go and check, so I changed, got a bath and changed, and I went down towards Kōloa. And you know, just as you come by Tao's place, there, just the turn there, there was a telephone pole there. Evidently I was falling asleep, I came and I hit that, and I went across you know where that road that goes across there, that? Well, just before you got to the road, I hit, I went across and I went down, like that. There was a root that was sticking out and that held my car. And when I got down---when I turned, I, just in a second I was like that. And I wasn't afraid. However I remember (La Plane) Cockett, I heard her voice, and she said they recognized my car, and asked, "Mrs. Anderson, are you all right?"

And I said, "Yes, I'm all right, but I can't get out of the car."

So she notified the fire station and they came on that road there and they put in a ladder to reach me and then they asked me to come out. And I was, you know, (laughs) not skinny. But I climbed out that stuff there and I was okay.

And then I know at that time was Ernest--what is his last name, now? A Filipino boy, was in my class. And evidently he was kind of naughty, but the policeman came down to--oh, I went down to my mother's. They took me down to my mother's, the old, the regular home. My mother was living, my dad had already died. So I went down there instead of going to the motel. And I was sitting there and this policeman came and he said, "Oh, you want to tell me what happened?"

I said, "No, I don't have to tell you because you weren't there."

(Laughter)

EA: I didn't want the report to go in. I said, "There's no reason for you have this in anything because you weren't there to see it and I'm okay." And I said, "My car will be coming up when they have it," this was Saturday, see. And I said, "By Monday we'll check

that car."

And so he said, "You know," he said, "I hear a lot about you through this,"--he lives right in Koloa, too, I just can't remember his last name. Ernest anyway. Maybe if he was better, I don't know his last name. "Because," he said. "You really get after these children, don't you."

I said, "Oh, yes I do."

And he said, "If it weren't for you, I think that boy would be in jail."

(Laughter)

EA: And he was telling me, he was from Kapa'a. And you know, one of the things I appreciated afterwards, you know, that at least I was strict enough to get after these boys and girls so that they wouldn't get into mischief outside of school. But I remember that distinctly. Sometimes when I go by I always think of it again. And after I looked at it, you know, when they took out the car, I said, "If it weren't for that root, that car would have been in that ditch." (I should say if it weren't for God's hand upon my life and car, I'd be in the ditch.) And there was water down there. But that's because I was over-tired. Parents came to see me and they were all, you know, shaken because I was there. Because they knew that the children were here that day.

MK: Was that unusual for you to do, to invite all the children over to your house?

EA: I used to really enjoy the kids, you know. And that's what happened when we have May Days. I'd have to work---I used to take charge of those May Day programs for quite a number of years, and we made them elaborate. We'd stay after school to work on their costumes, and work on the kahilis, and plan on what you're going to do for the stage and everything like that, see. So the children were kind of close, you know, in those days and so. But this was, I think it was in 1954, that one, that last one. But that especially, that class was really, they wanted to stay around the school, they wanted to stay and talk with me, you know that type. So we really were kind of close.

MK: Oh, that special year, nineteen . . .

EA: Yeah, that class, especially. But prior to that, we used to have time together. But that's the first time I ever tried doing anything like that (with the whole class). Well, before that, my husband was living. So when I was alone, wasn't so bad. I know that when my husband died, I told one of the girls, I said, "You know," Josephine was her name, Pedroza. Oh, she cried and cried and cried because I was (sad), you know, my husband had died. I told her, "Don't cry." But I said, "When I come back to school." I

said, "If you see me crying, you come up and you tell me, Mrs. Anderson, praise the Lord."

(Laughter)

EA: I said, "I'll appreciate that."

So one day she thought maybe I was crying because I was just thinking of something. And she came (and said), "Praise the Lord, Mrs. Anderson." She started to cry, you know, herself. (Laughs)

I said, "Thank you, Josephine." I said, "That's an encouragement."

MK: You know, going back to the '20s and '30s, I was wondering, you talked about some of the teachers that were there and how the working conditions were. I know that in those days, sometimes cottages would be provided for the teachers. So I was wondering what living conditions were there for the teachers?

EA: Well, I remember only one cottage there. There was a principal's cottage and there was a teacher's cottage. And they had, they supplied their own linen and things like that, but they had their bed there. I think bed or cots. And they had the kitchen facilities. But the food and everything else, that was theirs, you know. They made it liveable. Each of them, there were four I think, four rooms, two on each side and this middle place there, (living and dining room). That was there for some time.

And then the principal's cottage, of course, and then later on they had. . . . That teacher's cottage was taken off. And then they had this--they had another building for the shop teacher, and that was there for a long time. Besides, I think when they made the auditorium they took out the teacher's building.

MK: And then the teacher's bungalow, was that provided for free for the teachers in addition to their pay?

EA: Yeah. See, they had (no) place to rent. I don't think they ever paid any rent. They came, because you see, they lived on another island, so when they came here they had this place to stay. I don't think they ever paid for that, I'm not too sure, but I don't think so. Because they had to supply them the things for themselves, there. I don't know if they brought their bed, I don't think so. I think they had beds there, but they had to bring all the other things, sheets and stuff like that, you know.

MK: What was the pay like back then?

EA: When I first came to teach? My money, I got $110.

MK: For the month?

EA: For the month, compared to today. ([Now,] every year there's an

increase.) I taught for thirty-nine years, and the last six months is when they started raising up the pay. I got $600.

MK: Oh. (Laughs) Gee, in thirty-nine years that was the difference.

EA: Yeah. In thirty-nine years, well, of course, it increased, you know, as it went up every so many years then you get a raise. I wouldn't have gotten $600, but they passed, we had a increase in salary that year. If I stayed longer it would have been more, but that's when they first had this big increase. So I got $600 for the last six months I was teaching.

I was going to teach longer, but I quit because that's the year I had a fractured leg. I fractured my foot when I was at home, here, Christmastime. Just before Christmas. And I was going to the Mainland that year for Christmas. So when that happened, the doctor told me that--you know I had to use the crutches, see. So when I went to the doctor's, that was Friday morning. No, it was Monday morning and school was out on Friday for the vacation. So somebody took me to the hospital, down to the hospital and checked it, and he said, "Well, you had a fractured little bone on the side of the ankle." So he said, "But you can't use that foot." He said, "I'll give you crutches and then you can use it." I got on the crutches and almost fell down. So he said, "Oh, I think I have to put you in the hospital." So he put me in the hospital for a couple of days so I could train myself, see. Because he said, "You can't go to the Mainland."

I said, "Oh yes, I'm going."

(Laughs) He said, "Not like this."

I said, "Oh yes, I'm going."

And so he said, "Well, then you have to go to the hospital for a few days, practice using the crutches." So the following Monday I went to the Mainland.

But I remember that year. We weren't having anything special that year, but I was leaving on Friday to go to the Mainland, that was. So, when I got to the Mainland, that was in December, I took my extra sick leave. I was supposed to be back, you know for January. I stayed until the middle of February. Until I could walk without the crutches, then I came back without the crutches. I decided, "Oh, why should I keep on teaching, I might as well quit this year."

MK: Oh, so that was 1966, then?

EA: Sixty-six, uh huh. So the others were getting more pay later on, but I just took that (salary) six (months). But I'm thankful to say I'm living on (the) state now, it's not on my pension anymore.

(Laughter)

MK: Just going back to the '20s and '30s, though. I was wondering, what other duties other than teaching did teachers have?

EA: Yard work, I mean yard duty.

MK: Yard duty?

EA: Yeah. We had to be out, you had either morning duty, or lunch duty, or first recess. No, you only did your morning recess, and lunch, of course, was in the lunch room. We had to be out there fifteen minutes before school, and then after school, fifteen minutes before they leave. And we had, oh another thing, those days, too, we used to have flag salute, you know, and singing of the songs, and then we go to the (classrooms). We always gathered, that's what I liked. I enjoyed that because there were people that were real patriotic at that time. They knew the songs, the patriotic songs, and they knew what to say about the pledging to the flag. So we'd go out and meet. When the bell rang, later on, because when the bell rang everybody would have to come in front. Later on, we didn't do that. The bell rang, and then you stood at attention, and then the flag was raised, and then the bell rang again, then you go to your room. But in the beginning, we used to always go in the front of the school and have it. Each row had to be in straight order. You stand on the porch and look down, you know, and check your children, and they would be at attention. And they had to salute the flag and sing, too. What else was there now?

MK: I know that in the '20s and '30s, people talk about, say, the Lantern Parade.

EA: Oh, yeah. We had a . . .

MK: What was that?

EA: Oh, the Lantern Parade, Mrs. [Dora] Ahana was our principal at that time. You know we used to have these Japanese lanterns, we call it Japanese lanterns because they used (them) on the (graves)? Well, they had all kinds of lanterns and so the children brought (them if) they had lanterns and they lit them and they walked up to Koloa, and then turned around and came back. That's all. That was a sight and they'd do that every year. And another thing was a circus. We'd have that too, see, and the kite day.

MK: What was the circus? The students . . .

EA: Oh, we had a big circus one time. Louis Jacintho, he was one of the chief people in that. But the circus, everybody, they had different kinds of animals, big tall man, and so forth. And they'd take parts in the regular circus. We'd line up in the front of the school. We had a picture of that, lined up in front of the school. And they, too, walked around to show the people. We had this program in the school yard, each one, each section had something to do. If I had a Hawaiian group, then my room was just Hawaiian, we'd entertain like

Hawaiians. The Japanese, the Chinese, and stuff like that. And they'd have maybe a trapeze, but we never had any trapeze, but things in that line, too. Like the bicycle, high bicycle, and so forth. We had that. Koloa School only was known for her special programs like that.

MK: Oh. And the parents would all come out?

EA: Yeah, they would. The parents would help with some of the costumes, too. Now when we had operettas, Mrs. [Elizabeth] Schimmelfennig was one of our great ones for that. I think I mentioned that before. Mr. David Isoda was helping in the artist work. I remember one Christmas we had pictures, living pictures, and he did the artwork, and Mrs. Schimmelfennig and I did the planning for the program and having the managing of it. That was one of the prettiest things we had, when we had this window thing, and people would stand at attention, you know, like tableaus. (It was called living pictures.)

MK: And then you mentioned kite day, what was that?

EA: Well, kite day, I think, [involved] Robert Iwamura. Well, they had all these different kites, and they would try them out, you know, to see who would win. That was a big day in Koloa town because we had (it) almost every year there for a while. It came in March when we had the strong winds, you know. And they would fly them. Each one would win because of the size they had, the style it was, and the workmanship. They had judges for that. And whether it could fly. That was the most important thing, if it could fly. They had a picture of that taken with the kites there. I think that was in the book [Koloa School History].

MK: And I've also heard about Christmas parties. How were the Christmas parties done way back then?

EA: Oh, when we first started, a day before time, for the day of closing, all the teachers had to get together. We'd get some candy and stuff like that, and all had to wrap it up, and fix it up. Everybody had their own partners in their room. And then you'd give this out for each child. So each child went home with a little gift, you know, for Christmas.

MK: And for the parties, who would supply all the foods and things?

EA: The children or the parents, you know. You would make your own plans. Each room would make their plans on what shall we have. Well, they'd suggest this, and suggest like they do today. And then you'd say, well, who can do this and who can that, who can bring that, who can bring this, and then you bring it together. You'd have your party. You'd have your games in your room, and then you'd have your refreshments, and then clean up and go home. Because it was half-day school, those days, you know.

MK: And then I know that during the '30s, they had the Kōloa Centennial celebration.

EA: Oh, the church?

MK: Well, I think it was the community. Or the celebration of 100 years of plantation.

EA: I don't remember that. I remember that year in '35. In '35 we had the church that was 100 years, the church's celebration. I don't remember the plantation, though.

MK: Because I was wondering if the Kōloa School did anything in particular to celebrate 100 years of sugar?

EA: No, no, we had that in '77. That was our centennial, in 1977. We had that celebration then.

MK: The school centennial?

EA: Yeah.

MK: Then, let's see, according to that history of Kōloa School, the first principals you worked under were Mrs. [Maud] Sisson?

EA: Sisson.

MK: And Mrs. Dora Ahana. What are your memories of these two principals?

EA: Mrs. Sisson was very---she was there when I was there for about three years, I think. Of the two, I think Mrs. Ahana was the better principal. I mean, she was more specific on things, you know. Mrs. Sisson was a nice teacher, a nice principal, I didn't know her as well as I did Mrs. Ahana. Mrs. Ahana was just so about things, you know, that's the difference between the two. And she expected certain things done by you. So did Mrs. Sisson, of course, but Mrs. Sisson was a little bit more, I think more on a--well, pleasing people more than anything else. I don't mind, I didn't mind her at all, though. Because I got along with both of them. But Mrs. Ahana was one that encouraged me to take, do more of the cantatas stuff and the operetta. She liked that, herself. I know she gave me a little something to tell me how much she thought of it, you know. She thanked me for things like that.

MK: Was Mrs. Ahana a Kōloa woman?

EA: She used to be a Pieler. Dora Pieler, before. They lived where the Tao's station is now, that service station just around the bend. That's where the Pielers lived before. I don't remember that, though.

MK: How do you spell that name?

EA: Pieler. Is it P-I-E, or P-I-L-E-R? Pieler. And that's Dora Ahana, Dora, Eleanor Tsuchiya's family, that's her sister.

MK: And then when World War II came along, according to that history of Kōloa School, yourself and Robert Iwamura shared the principalship.

EA: Yeah, that's what I was talking about the high school, see.

MK: Oh, so what were some of your duties, then, as co-principals then?

EA: We closed school for a few days. But we had to go---I know I had to, I don't know about Robert, but I had to be in school. And when they came to reopening, all the Kōloa students that were attending high school came to Kōloa School, so we had a portion in that area to see that they did their work, and not to teach them, but to assign their work and to collect their work, and things like that. Anything that was to be done, they would go through us.

MK: And how long was the school closed?

EA: We were closed I think for, let's see, there was one week before Christmas, eh. After Christmas. And I think, after that they reopened it. But we closed that first week. We were going to have an operetta that week, too. Christmas, it was a Christmas (operetta), it was named Christmas. But that was postponed until later.

MK: And you know with the war going on and everything during those years, how did school life change from, say, the usual time?

EA: Well, the boys had---we had to go make a trench back of the cottages. We had to have a practice, you know, things like that. And that was [Ross] Bachman's time. And he was really---he was one of those hard men, you know, about things like that. And whatever we could do, they---I think we had registration of things, you know, at that time. The teachers had to stay there to do that. And also when we had this immunization, we had to do that. To be there to help with whatever (was) needed, or keeping track of it.

MK: How about contributing towards the war effort as a school?

EA: We, the teachers had to go up to the---I had to go up to the at that time, the county building, where the Senior Center is right now. We had to stay there, we had so many hours to be in charge there, to check on whether there were planes or anything like that. And I had the night shift, see. We'd sit there and just keep track. If we hear anything, we'd tell them. That's when we didn't go to school. We weren't teaching. But after we began teaching, then we still had that for a short time. One of my jobs [was] to go up there and be in the office there and check on things like that.

MK: How about gardens?

EA: Yeah, they had victory gardens? They had victory gardens. But that was the boys that [tended the gardens]--not each class, but usually the garden teacher took care of that, see, they had a victory garden.

MK: And what did the girls do?

EA: I think at that time, maybe that time, we were making things like rolling bandages and stuff like that. I remember doing that sometime, so it must have been that time that we did it. I know we had to roll bandage and put them in places and get things together, and what those were now, I don't remember.

MK: You know you mentioned that you folks were in charge of high school students. What did you folks have to do?

EA: That's what I was saying, they, the high school students---well, this is when I said they would come to Kōloa School and they had two rooms assigned to them. Well, one room. One of us would be in charge of seeing that they did their job. They were assigned their work and then they--I think I did that, I was given that job. I would see that they (would get) anything (that) was needed, they would talk to me about it. And we left 'em alone. We just oversee, you know, went to be overseers that's all. Because they didn't travel between towns. Only Kōloa students remained here.

MK: Oh, so even if they were going to Kaua'i High, they couldn't go to Kaua'i High . . .

EA: No, they had to stay in Kōloa.

MK: . . . so they did their studies at Kōloa School under your supervision. Well who would give them their lesson plans and . . .

EA: From that Līhu'e. From their teachers, regular teachers.

MK: So every week someone would have to go over and pick up the lessons and . . .

EA: I don't know how we got it, but we got it here. And then they would be given the assignment.

MK: You know, since it was wartime, what were your feelings or the feelings of other people? Was there any real sense of anxiety or anything during the war?

EA: Yeah, well, I know, I don't think I---you see, we had people, we had to close everything at night, you know, put on blankets and blackout. But there were some people that were always trying to shoot things, you know. We had some around Kōloa at that time, used to just think they saw something and they would shoot. Sometimes they were just trigger happy. But I was living here at that time, so I had to come through this area down here. We had soldiers

there, along here, and all we had was slit (in our head)light, I mean, like that to travel. How we did that, I don't know. But we weren't supposed to be out anyway at night. So I know that at that time, my husband was alive, and so many times he used to go on the road with me or I'd go with him. He'd tell the boys then, "This is Anderson." There was an Anderson in charge, see and so they just let him go. They didn't even inquire to check on it. But I told him, "You are taking advantage and you're going to get in trouble, you know." We went from (Kōloa to) Waimea over here. That's what he used to do.

But we used to pass here. I never felt any fear at all, when they first came. In fact they came here on Easter Sunday, that's the first time I knew that they were going to be here. But for a while we didn't have anybody here. Since December nobody was here.

MK: And then I was wondering, how long did you and Mr. Iwamura share that principalship?

EA: Let's see, Bachman was there at that time, eh? When, let's see, when [F. J.] Drees, Drees was our principal before that. When Drees was our principal, he wanted me to be assistant, see. And then Mrs. Ahana was the one that suggested that I go take the principalship. Then I took that examination in Honolulu, and then I came back and they told me that there was one thing that they required for me to do. So I didn't go back and do that. And then I decided, no, I don't think I want to be a principal. So at that time when Drees came, he already knew about this, see, so he wanted me to be helping. Then when he left when the wars came, then we had a lady at that time, and she wasn't here very long, though. Then Bachman came. So he was very strict about things all the time. I don't know, because he was a German or something, you know I felt that he was very strict about things. He didn't want children to do this or that. So he tried to get the people to be really patriotic, too, at that time. But we went along with schoolwork, just like every day.

MK: And then when the war ended, was there any type of celebration or special kind of thing at the school?

EA: I think, let's see, the war ended---when did the war end, now? I've forgotten.

MK: Forty-five.

EA: Forty-five, oh, yeah, I remember the war ending. They had real, just a celebration, just nothing elaborate except that, you know, we were so happy about it. But we still had school, but we didn't have anything special about it that I remember, maybe just having songs and thanking, you know, just getting together in an assembly, and just giving the things that happened that time. But I remember when [President Franklin Delano] Roosevelt died. We all gathered by the flagpole and then we were told that Roosevelt had died, see. So we just stood there for a while in silence, then went back to our

rooms.

MK: And then in the postwar years, you know '40s and '50s, I was wondering who were your colleagues at that time? Were they mostly the same people that had started with you?

EA: Yeah, '40s and '50s was, Iwamura and I were teaching eighth grade for a long time. Then he left and then I was the only one, eighth grade. Mrs. Vidinha and I were seventh grade (teachers), too. So there were three of us there. The teachers were Mr. Iwamura, Mrs. Vidinha, Patsy Shintani, and I were the four, and then Mr. I, Mr. Gabriel I was there for a while. Mr. Palama, Philip Palama, was there with us little while. But the rest of us were there most of the time. Robert was there until he went to Honolulu, and Mrs. Vidinha and I were there until I quit.

MK: And by then were working conditions any different in terms of your hours, or things that you did?

EA: No. Our hours were same. In fact, all the time I taught I think I always stayed late. I didn't have to stay late, but there were times when I stayed just to help the kids, you know. But very seldom I was home before three o'clock. Very seldom. And then sometimes about four o'clock. But the conditions, we had more supplies when we got to, when I came in to the upper grades, we had more supplies. You were able to get more supplies, and you could just take your order in, and you'd get your supplies. And at that time, too, the--well, in the lower grades you had to supervise everything, where in the upper grades you had that, you didn't have to supervise except your lunch time. Making the children eat what they're supposed to eat.

MK: And then those days, I was wondering what discipline was like?

EA: Oh. (Chuckles) I was strict. I was really strict with my students. Especially when it came to the time when there was (a) change, you know. Well, the students were good, but I would not allow any swearing. Answering back, that I wouldn't allow. One time, one boy said something and I just slapped (his) mouth. He said, "I'm not swearing at you Mrs. Anderson."

I said, "I don't care who you're swearing at, it's not going to be in my presence."

Later on he called me and said, "Thank you very much for what you did."

And I had one other boy that was really a toughie, I'd say. But he used to go out with these army people and not come to school. He was terrible for that matter. He was not stupid, he was a bright person. But always trying to get away, get away. And I used to get after him. I was very strict about that.

And then when we came to the time when they began to change, you know, they'd get to be rebellious? Those were almost my last years, then. And they'd come to class with their shirts any old way, their hair was fixed like that, you know. I said, "Okay, boys, you want to come to my class you go into that restroom, you tidy up yourself, and then you come to this class. Otherwise, you don't come to this class." They'd do it because I wouldn't stand for that. I wouldn't stand there and having them answer me back for anything, I wouldn't let them do that.

And we had one boy in our class, he was a Haole boy, that the kids never liked him because he didn't smell clean, you know. He might have been clean, but maybe he didn't change his clothes. So I talked to him one day and I said to him, "You know, you wonder why the boys and girls don't like to be with you?"

He said, "Yeah."

So I said, "Because you don't smell very clean." I said, "You go home and you just take a good bath and you get your hair combed real nicely. And you come to school tomorrow." I said, "You'll see a difference." So he came to school the next day all spick-and-span, nice shirt on, you know. I don't know if he had shoes on, but he came--I never asked him to put on shoes, anyway. He came to school and I said, "Well, you certainly look nice this morning. Don't you think so class?" And everybody said yes he did, you know. And he got along fine with the kids after that.

But the parents made a fuss because I had said the boy, against---I suppose the boy wanted a pair of shoes, so he told the parents that I said you have to wear a pair of shoes. So they came to make a report to the principal. And so they wanted to talk with me and I said, "Sure." So they sat in my room and I said, "I don't see anything wrong about what I said." And I said, "I told him the reason I asked him to change his clothes and so forth," and I said, "because the children didn't want to be with him."

"But, you told him to go buy shoes."

I said, "No, I didn't tell him to go buy shoes." I said, "If he wants to come barefeet, that's up to him." But I said, "Maybe he wanted a pair of shoes to look much better." This was a Haole couple, that's why, they really were something. But today, I don't know about him today. I think he's in drugs today. But that's the way I was in the classroom, I didn't allow anything like that to happen. If I saw somebody doing something wrong, I would get after them.

MK: I read in the Kōloa School History that once you sent a boy in for discipline to the principal, and I guess in those days they had corporal punishment. And you felt so bad after that that you never did that again. Can you tell me about that incident?

EA: Well, I never sent anybody to the office after that. I only sent one time. I handled it myself. But this particular boy was a Filipino boy, he works in Koloa, now. (Laughs) Whenever he sees me, he says, "You remember me, Mrs. Anderson, how naughty I was?"

I said, "I remember." I said, "You remember that spanking?"

"Yeah, I remember that."

But he said something. I think he answered me back, or something like that and so I sent him to the office. The principal was Bachman at that time. He said, "Well, you go back to your class and you stay there until I come." So he came back with the hose and so he said I had to be there to witness. He was hitting the boy, had him turn over like that over the table, and he was hitting the boy. The boy didn't bother, you know, he just smile like that. He got mad. Every time he hit, he was getting redder, Bachman was, he was getting angrier with him. When he got through, he didn't seem to get anything from it, see, so Bachman was angry and he left.

So I decided, no, from now on no sense, I'm not going to do that anymore. I used to talk, I used to get after them myself. Once I spanked, I told you I had to slap his mouth. But he said he wasn't saying it to me. But I shouldn't have done that, maybe, but I did. In those days we'd---one time one of my boys, when I was teaching the fourth grade, we were having a study of Little Lord Fauntleroy, I think at that time. And he said something. And I said, "That's wrong. You not supposed to do that." And I said, "For that I'm going to spank your hand." So I hit his hand.

And the father heard about it, and the father turned around and said, "You need more than that." So he started whipping him for it. So the father agreed with the teacher at that time, see.

They didn't like today, they would say they're going to sue you for things like that. But those days the parents were right back of the teacher. That's one thing I can say about it. They would help out and things like that. "You get after them. They don't listen, you let us know." That's one thing I said about them, at least most of them did.

MK: I know that after Bachman was principal, your sister Juliette Wong became principal. What's your estimation of your sister as principal?

(Laughter)

EA: I think I did more than I should have (because she was the) principal. I took upon myself, we needed to have a, what you call, librarian. Our librarian left, and then there was nobody, and nobody wanted the job. So I took that as an eighth-grade project, too, see, and so I had that responsibility. I didn't get any extra pay for it. But before that, the person got paid. So I said that's

maybe that's one of the things when your sister is in there, and then you try to do a little bit more than you need to.

(Laughter)

EA: But I didn't take advantage of her. But when there was any problems to solve, I solved them myself. I never sent them to the office. I felt I could do it just as well. But I didn't get anything extra from her, either.

Sometimes when you--even with your parents, when my aunt was teaching me I remember that. We were talking about one story and she said something to me and she said to me afterwards. Then she called me to the desk and she spanked my hands. And I looked at her, "What's this for?" You know like that in my mind.

And so after school she told me, "I had to take you as an example."

I said, "Why me? I never did anything wrong."

"But I had to use you for an example."

I said, "I don't see why you should do that." She couldn't hit somebody else, but she was going to show it through me.

MK: Poor niece.

(Laughter)

EA: Yeah. I didn't take advantage of that when my sister was there, but I think she knew that she could depend on me to help her.

MK: And then when we come to the '60s, you worked through the '60s up till 1966. And I was wondering when you look back from the '60s to the '20s, what were the major changes that you saw at Kōloa School?

EA: Major what?

MK: Major changes that you saw at Kōloa School?

EA: I think it's a lack of discipline . . .

END OF INTERVIEW

Tape No. 15-34-4-87

ORAL HISTORY INTERVIEW

with

Eleanor Blake Anderson (EA)

May 20, 1987

'Ōma'o, Kaua'i

BY: Michi Kodama-Nishimoto (MK)

MK: This is an interview with Mrs. Eleanor Anderson in her home in 'Ōma'o, Kaua'i on May 20, 1987. The interviewer is Michi Kodama-Nishimoto.

Okay, Mrs. Anderson. First of all today, I'd like to know what your husband's name was.

EA: Theodore. Theodore Herbert Anderson.

MK: And what do you know about his family's background?

EA: His father came from Sweden and his father's name is really Holmer, H-O-L-M-E-R. But because he came from the province of Anders, and being the first one who came from there he took the name of Anderson. Because when I met his brother, his name, we call him Uncle Holmer, see. I couldn't imagine why one was that and the other. So he explained to me that that's the reason that he used Anderson. Now he had a brother here in Kalāheo, he married a Palama woman that had an (large land) area, quite a bit of area there, and they have one son, and he's in Pearl City. He used to be a postmaster in Pearl City, in that area there.

And so John, that's the father's name, John Anderson came from Sweden. And his mother is Ellen Cook, and she was from Maui. Not the Haole Cookes, (chuckles) but another Cook family. C-O-O-K. And so he, was it Maui? Yeah, Maui. But they lived on Pa'auilo in Hawai'i, and he worked with the plantation, the father did. And so (my husband was born in Pa'auilo and he) lived at Pa'auilo until he went to McKinley [High School]. And he was, you know Chinn Ho just died, eh? They were classmates, he said. They used to talk about that anyway.

But anyway, he moved to Honolulu and he kind of worked for himself to go to school. He worked at one of the old-time (warehouses) down at Fort Street, they had some kind of commercial thing that he had to work through to get his education. When he was finished with that, he was some accountant or something in Honolulu, then he

finally got into the Inter-Island [Steamship Company].

It's just by chance that I met him that way. Because a friend of mine wanted me to introduce---said she had a friend that she knew that was a nice person. She introduced me to the brother, but the brother was already married.

(Laughter)

EA: Carl. And so, then through Carl I met Ted. And well, (there was) nothing special about that, but he was a purser at the time. And when he came to the island he'd, you know, call up and we would (see each other). They used to come to Kōloa at that time. The boats used to go to the different ports and so we got to get to know each better. But it was after, when we decided to get married I didn't want to go to Honolulu to live (as I was teaching), and so he had to quit his job to come here to live, see. So when he first came here, he didn't have anything to do really, when he first came here, because he hadn't been on the island too long. So he used to work (for) the county. He'd go and, anything, he would do. He'd go and help with the building, or help with the things that they had on the county first, just maybe a month or so until he got into the Bishop Bank in Waimea. And he was in that section, insurance section.

So he worked in that until he got---we were married in 1930. So in 1932 he ran for office. Now that's the year that [Franklin Delano] Roosevelt ran, too. He was running for office for [territorial] legislature. He got in, and he was in for one term. Then I told him I didn't want him in politics anymore. Because I didn't like politics because it began to get dirty in those days, you know. It began to. I thought it was dirty. Because prior to that, it was fun to go to the political meetings and all that. And then after that, people used to bring in all these other things and then, not that anything was said about him, but I didn't like it because people would. . . . At that time, too, people felt that you owed them. And they'd come to the house and then they would expect him to furnish the drinks and stuff like that and I didn't approve of drinking. So I told him, well, I didn't want that. If he wanted to run for office, he can run, but I'm not going to vote for him. I wasn't going to back him up.

(Laughter)

EA: So he didn't run anymore. Then he got the job in the tax office. So he was working there in the tax office until he got to be assistant to Jack Coney. Then he decided to go into his own business, because at that time we had gotten the motel. We got the property down at the beach, there. We were the first ones who had a motel on the island. And in 1949, I think, we opened it up. That was Motel Mokihana. I got the names, and every room had the name of the island, you know, and we had the flowers. Like Kaua'i was Mokihana, we'd have drapes with the mokihana on it, you know. That was my idea. And there was a little island in the front of each of

the apartments to show which island it was representing. And so we had that. And then he worked---he went into his own accounting business, and then after that things weren't too well, but good enough to work. And then in 1951 he died.

MK: You know going back to his running for office, I was wondering, what district did he represent?

EA: The island.

MK: The whole island of Kaua'i?

EA: Yeah, at that time it was the whole island, uh huh.

MK: And at that time, he had been on Kaua'i only two years, but he got elected. How did he get elected?

EA: He was well liked. He was well liked by the people. And then being, I guess, my father used to go with him, because they knew my father. But he was well liked, and I don't know, we were kind of surprised, too. But he ran on the Democratic ticket that year. I suppose somebody must have told him to do it, otherwise he wouldn't have gone into it, you know. So he got in in 1932, yeah. He was in only one term because I, at that time, too, I was teaching at Waimea. No, was it Kōloa? Yeah. I was teaching---that's right, after we got married we lived at Kekaha. So we had a little property there and we built a little house there and we lived there. I was in Waimea teaching at that time. When he went up for the session, I went with him. I spent a month, then I worked. That's when I was teaching at Royal School for a while. My former (Kōloa) principal that was here, was there. So anyway during the months that they were in session, I was teaching there at Royal School for that one term. Well, I guess that's how it was.

I know we went all to the different places, you know Hanalei, and like that for election, and Ni'ihau, but I didn't go to Ni'ihau, but he went. My father used to go with him during the day. My father was running for office, too, and then he didn't have to because (before) at the end (of the campaigning) they gave him the judgeship, so he didn't have to run. So that's how it was.

MK: How was it running for an office back in those days when your husband was running for office?

EA: They didn't have these fund-raising business, that's one thing.

(Laughter)

EA: They didn't have fund-raising. And people, well, people would volunteer to sing for you, you know, and like we were staying in Kekaha, so those people in Kekaha wanted to sing for him. It was fun in those days, to me it was much nicer than (today). But they'd go out and sing for you and then we'd go to the next place and

different ones (would sing). I don't think he had to pay very much to anybody. They were doing it just for the fun of it, or for free, or because they liked him. Probably, I know he was nice to the people. They took advantage of him later. But not like today. Today there's too much money business. In those days, it was not like that. I remember even before he ran for office, we used to go up to the park and listen to them, and listen to the music, you know, and everybody coming around, and shaking hands, and that's about it. It was interesting in those days.

MK: And then the year that he ran, would you remember some of the issues that he brought up?

EA: I don't remember right now. But I know something he was going to help the people here on Kaua'i. But I don't remember those. It was just one year. Who else---oh, and the other person was with him was (Wichman). He was with him, and Ouye in Līhu'e. What was his first name, now? (Tom Ouye.) But he was a relative of this--you know the restaurant in Nāwiliwili? Way down by the pier?

MK: No.

EA: Emma Ouye is the proprietor there. Proprietess. Her husband was Ouye, and his brother, that was the one that ran for office. I just don't remember his name now. But (Wichman) and he and Ted, there was one more (Gomes), I think, they had at that time. I don't recall that one. I know J. B. Fernandes was running at that time, too, but not for that office. Who else was running at that time? I don't know (now). For Kaua'i.

MK: And then when your husband got into office, you said that you taught at Royal School in Honolulu?

EA: Royal.

MK: Uh huh. I was wondering, did you notice any kind of difference between the Honolulu kids and the Kōloa kids?

EA: I think they were a little bit more outgoing, you know. I think I taught two classes only, there, and was such a short time, you know couple of months only. But I guess they were having more fun with me because I was just going to be there like a substitute. I think Mrs. Sisson was there at that time, if I'm not mistaken. But anyway, I knew some (teachers), I didn't know too many people there. I knew the principal. It was Mrs. Sisson.

MK: So the children there seemed to be a little bit more outgoing than the Kōloa children?

EA: Yeah, the Kaua'i children were more quiet, more obedient, probably, you know, would listen to you. The O'ahu children were a little bit--well, they knew what they were going to do. I think that was a difference there, they were more outgoing. However, they worked

just as well. Like these children worked just as well as the others in Honolulu.

MK: And then you mentioned that you and your husband had the first motel on Kaua'i in 1949.

EA: That's when it was opened.

MK: And 1949 was way before statehood, when the airplanes [started] coming in [larger numbers]. What gave you folks the idea to start a motel way back then?

EA: I guess it was because on our travels we had gone to the Mainland in 1940. And traveling different places, and we stopped in motels. We had the property (then), so we thought, well, we'll get something like that. We didn't have hotels, [not] too many around here, see, at that time. And so, well, maybe somebody would like to have, come in with a car, and so we decided to have it. We just had six units. And so, well, I guess that was the reason. Because when we traveled on the Mainland we enjoyed staying in the motels. There were some that we didn't like.

(Laughter)

MK: And then how was that business? The motel business?

EA: I would say it was pretty fair, at the beginning, you know. Because, well, we needed to advertise quite a bit. And then we'd have people that came from the Mainland (to work here), we're still friends today. Those people that came in the early days, I know that we still correspond and we meet sometimes on the Mainland, you know, and there were more family-kind, people used to come. Well, maybe I was too strict, too. You know I didn't want any kind of people there. I know that one time I had to send some people out because I didn't like what was going on. We had some workers that would take (anyone)---I used to go down there and work after school and check on things. We would put in somebody else to take charge during the day. One couple [that EA employed] there I didn't particularly care for because they were too free about letting people in, anybody. I didn't want that.

We used that place for many things, we had people for the church picnics, too, sometimes, you know, (in) the back. There was a big yard in the back and a big tree. It was a nice area and there were no people around the beaches either at that time, you know. But the thing is, we had a reservoir, like that, like a pond, but it was an old pond, I guess, the water would go in that area. So it was kind of difficult to build any more, but now they're building. They built over that now, they've stopped it. They filled it up. We tried to fill it up and somebody went with a bulldozer and got stuck in that thing. But then we were looking forward to having a road back of it to go to Po'ipū Beach. Not Po'ipū but Kukui'ula. They were going to go behind, I think they're still talking about that

today, they still have that plan but they didn't do (anything yet).

MK: So where was this motel located?

EA: It's opposite the---next to the Kūhiō Shores. Kūhiō, that was in that same place. Where the Kūhiō Apartment is, [it] is (where) Wai'ale'ales lived, so we had the next property to (Wai'ale'ales'), to the bay. In fact it went to the next side, (there) was (a) culvert-like (to take the water from the pond the the ocean). And then it included two lots on the other side (of the culvert). But we had the motel only on one side. Then there was this. . . . Like a reservoir, but it's not reservoir, it was just a little lake-like. So that was the division. Right now that's where the--what is that? That Kukui'ula Restaurant is there. Next to the Kūhiō Apartments' beach house. (Part of the) beach house (property) was included in our property too, see, part of it, we used to go in the front of that (area) to pick pipipis and things like that. So that (is) where it was, (the motel). Right now they have torn it down, it was (built of) Hawaiian stone, made of Hawaiian stone rocks. That's been taken down, they have now (a building of hollow tiles). I don't like it now. (Chuckles) I liked the other one.

MK: Did your family keep the property, though?

EA: No, we sold it. After my husband died, I couldn't take care of it. I had somebody come who wanted to rent it, lease it. So he took it over. That was the MacPhersons, and they did a good job of that place there. After they had it, then they said, "What about selling it?"

I said, "Okay." Because I didn't want (to live there). In the back we had a cottage, too. I said, "Okay." That was about five acres, I think. So I got rid of that because it was much too much for me, too. Because I used to go down after school. That's where I was going when I had that accident. I told you last time.

MK: Oh, when you had the children over to your house?

EA: Yeah, yeah. I was going down that time to check on things.

MK: So, gee, your husband was involved in all kinds of different things.

EA: Oh, yeah. Yeah, he was, he was.

MK: And then I know that you adopted a child, right?

EA: Yeah, mm hmm.

MK: And I was wondering, with your husband and his politics and businesses, and yourself with your teaching and the motel, how did you manage as a mother and working woman?

EA: Well, we didn't have any children of our own because I have missed

it. The first time I missed one. But after that we didn't have any---but we used to have my brother's children and my sister's son used to stay with us. And, well, I know my sister's son was staying with us when I was at Kekaha for a while. Then we thought about adopting him, see. Of course, she didn't want. So later on, my brother's daughter (who) used to stay with us, and we used to pick her up. We used to pick the children up and go out. He liked children. So we used to go and get the children. In fact, we always had the children with us here. Christmastime he would go and get all the firecrackers and bring all the kids up here after the church service and have firecrackers. Then he'd take them all down to Hā'ena and stuff like that. So Uncle Ted was very good for the children. They all liked Uncle Ted because he was doing this for them.

Anyway, when my brother, my oldest brother, he's not the oldest, but the oldest brother, he had some children, and the oldest one used to be with us quite a bit. So she was not a baby when we adopted her. She was already in school. She was about, I would say, maybe six, seven, age, maybe a little. . . . Yeah. Seven or eight. She was in the first or second grade when we adopted her. And we had another boy that we took care of; he was (a) ward, court ward. We were thinking about adopting him, but we didn't. So that's how we adopted her. It's a good thing we really made it a legal adoption, because later on (my husband's) family, his brothers tried to say that she was not adopted, because they wanted her property, these things from the (my) mother-in-law.

But we only had that one girl and then later on (other) children used to always be with us. But she used to go with Ted quite a bit. If at times when he'd come home late and he had been to friends and he had been drinking and something-like, she would go out and get him to come inside the house.

(Laughter)

EA: I tell you, there were some things funny about him that I didn't appreciate then, but you know we laugh about it. 'Cause when he'd start the 'Ōma'o Road, he'd start that horn tooting until he got here. Everybody knew that was Ted Anderson coming home.

(Laughter)

MK: He was warning you that he was coming home.

EA: Yeah, he was coming home from his (friend) and then he'd come and we'd---our yard, that house there, we lived in, you could go right around the house, see. So (he'd) drive in here and then you would come out this way, and you'd come out again. He'd go around the house and want me to come out, you know to go around with him and I wouldn't go. But Marilyn [EA's adopted daughter] would go, she'd go outside, then she'd sit there, and then pretty soon they'd both come in.

Then we had a cow, couple cows, and we had pigs, and chickens, and rabbits, and ducks.

MK: All on this property, here?

EA: Mm hmm. We had. And pigeons. But one thing I wouldn't do, was go to milk the cow. Not that I couldn't, but I would not do that. I said no, because my mother used to milk cows, see, we had big white cows at home. But she used to go to milk the cow, and I said, "No. I'm not going to milk the cow because if I do, he's going to stay away from doing it." So I decided, no.

He said, "Well, um, you going to milk the cow?"

I said, "No, that's your job, you go do it." He used to take Marilyn to do it, so Marilyn learned how to milk the cow. We had pigs on the other side of our property, on the other side, too. We had pig pens there, and then we had a man there, staying there, the yardman. On this side we had pigeon area, and then we raised ducks, too. But rabbits, we had rabbits. Oh, all kinds of stuff, and chickens. We had to go and collect eggs. He enjoyed seeing these things done, you know. He enjoyed getting them started, but (laughs) we were the ones had to carry it out. Sometimes he'd forget about it, and we had to do it. But we didn't mind it.

I used to collect the eggs, and Marilyn, too. He didn't mind that. Then we'd take it to the school. I was selling eggs at the school at that time. We'd have to go and weigh them, and all that, you know. Check them. I learned something from it. And then we had milk and so we'd separate the milk from the cream, you know. We did that. Regular farmer.

Even we used to have vegetable garden to plant. I used to take potatoes, sweet potatoes, to the school. But those were the days.

MK: And how long did you folks live here in 'Ōma'o?

EA: We moved here in '35. We lived at Kekaha, we were going to build a big house there. But we just built this garage and an upstairs, you know, apartment. In fact, just three rooms, one big living room, and bedroom, and the bath, and the kitchen. During the daytime it was living room, nighttime it was our bedroom. But it was big enough for us. And then downstairs we had a garage and a washing place and a man's place for working, when we had a yardman. But every weekend we'd come back here, see, because the church was here. So Saturday morning we'd come over here, then Sunday night we'd go back. Or else we'd come Friday and stay here with my mother, go back to the house. So it was getting to be more like Kōloa than Kekaha.

So and then I decided---then I began teaching at Līhu'e. And then we decided to ask for the teacher's cottage. So we were given permission to (use part of) a teacher's cottage, and got all of our

things there and packed and put in there, but we weren't ready to live in it. But when we were going to go live in it, we were told not to because he [EA's husband] was not a teacher. So those things stayed there for quite a while until we got back here to Kōloa. Then my mother gave me this, mother and father gave me this property as a birthday gift one year, so we moved up here. That was in '35. So we lived in '35 here. What was the question you asked me, I've forgotten?

MK: How long you had been living here. So it's been since '35 . . .

EA: Yeah, since '35. Then in '75, I moved here.

MK: Oh, to this particular house.

EA: I decided it (our first home) was too big, I had three bedrooms, and it was too much for me to take care of. I had already retired, I retired in 1966, and I didn't need a big house. I was visiting on the Mainland I liked this split-level homes, you know, so I told my son-in-law, I said, "I'd like one house just like this." I told him just what I wanted, and so we worked it out. He helped me with it and made the plans and all, and when I was told that somebody was willing to buy this place and I gave the plans to the realtor. He wanted first to put it up for mini-lots and I said, "I don't want to be bothered." I said, "I don't want to be bothered. Just take the whole thing and sell it whatever way you can. But I don't want to be bothered to sell one by one." So that's how it was sold. Then I moved. In 1975 I moved in here.

MK: I'm not too familiar with the 'Ōma'o area, and I'm wondering, what sorts of people used to live in 'Ōma'o in the early days?

EA: Well, in the very early days we just had a few Puerto Rican families. I know that. We had a few of the Hawaiians, part-Hawaiians. Mrs. [Edene] Vidinha's mother lived up here, Mrs. Naleimaile, she lived up here. And Mrs. Hanaike, she was---another name they had, there was another name to that place, too. Anyway, the Hanaikes, I remember lived there, and some Portuguese. Medeiroses were there, and the Castillos are Puerto Ricans, you know, and Gonzalves, those were the people that lived up towards Piwai. I call it Piwai, the road back, I call that. This place was called Piwai, but the whole area is 'Ōma'o.

MK: How do you spell Piwai?

EA: P-I-W-A-I. Piwai. And my neighbor was Mrs. Rebecca Medeiros, that's (Manuel) Medeiros, and this one (on my right) when I came here was Hadama. She's still here, but her children are all gone. Richard is in Honolulu, he's one of the principals down there. And (Masami), he works in Līhu'e. They live in Kōloa, and then they have a daughter in Honolulu, Shigeko; and another daughter down here, Setsuko; and one in Kekaha. But nobody else lived around here. Oh, Piimokos, old-timers, they lived in that little valley

there, just after you pass the tank. The Piimokos, Mookini, that's Gonzalves, I call them Gonzalves, but they were Mrs. Mookini, old family, and then Baptiste, they were living here that I remember. And the Medeiroses and then came the Hanaikes. So that's how they were separated, so far between. And then the Mailes [Naleimailes] and we had a school up here, you know.

MK: An 'Ōma'o School?

EA: 'Ōma'o, uh huh. Now before I came up here, though, I think, before I came out to teach. They had just one room, and that was opposite Vidinha's place now. (There was a small park there.) Just one room. I think she was the teacher up here for a while, Mrs. [John] Naleimaile.

MK: So 'Ōma'o School was an elementary school?

EA: Yeah, just one, just one (room). They weren't going down to Kōloa, I guess, that's why they put it in. But it didn't last very long.

MK: And I was wondering, was there anything like an 'Ōma'o town? Like people tell me, in the old days there used to be a Lāwa'i town. How about 'Ōma'o?

EA: No. What in Lāwa'i---what town did they have in Lāwa'i town?

MK: Well, they had stores, and a little movie theater, and you know, what it was something like a town. (There was an old Chinese church there.)

EA: Yeah, well they had, in Lāwa'i I only know of the Lāwa'i by the [Kaua'i Pineapple Company] cannery. That was it. But 'Ōma'o, we never had anything like that. They didn't have any stores up here at that time. Not that I remember. The first thing I remember, (about) a store, it was a bar on the main highway. Piano, his name was Piano Rivera, I think. It was a bar and maybe a small store besides that, see, but that turned into a bar later. But that was Piano's, I think his name was Rivera, but we used to call him Piano.

MK: So it was mostly a homesteading . . .

EA: Home, yeah, this was homestead area. This is how we got it, it was a homestead. My mother got this as a homestead. That's why we used to come up here and plant cane when we were kids. We used to---in the back of this place are the hills, see, and we used to go sliding down. That was fun when we were kids. Get on the ti leaf and go down, you know. Then there was a stream down there, we used to go check on the fish down there. When we lived here, we put a well there. Well, we found there was water coming out from the side, and so we dug a well. So in case we needed water we had a pump to bring water up. Then we planted some watercress and stuff down there, too. But there was more fun to go---in fact we used to even get pepeiaos, you know. Because there were lots down there. People

used to go down there and get pepeiao. (Fungus on the old hau branches.)

MK: Oh, that's hard to find nowadays I heard.

EA: Yeah, it was hard to find because the other hau bush down there, see. And when it's wet it just (grows) on the hau bush. So we used to go down and get some of that before.

MK: And nowadays when people say pepeiao you think of the Chinese dim sum.

EA: Yeah, yeah.

MK: Because when I first heard, I thought, "What do you mean go to the forest to get pepeiao?"

(Laughter)

EA: What do they call that now? What is the right English name?

MK: I'm not sure.

EA: There's another name they call it. (Fungus.) Well, they call it pepeiao because it looked like ears, yeah?

MK: Uh huh, uh huh. Now changing the subject to Kōloa, you know. There's been a lot of changes in Kōloa during your lifetime, and I was wondering what's your feelings about these changes that have occurred in Kōloa?

EA: Well, I wasn't too keen about the old town Kōloa [Old Kōloa Town], because that's not old town Kōloa. They're making it---well, I don't know why they called it old town Kōloa [Old Kōloa Town]. But when they put it up, we were really, we thought that was the wrong thing to call it. Because old town Kōloa was really not up at Kōloa, it was further down towards the beach. But I don't remember too much about that time, well, anyway, the older time I wasn't here at the time. But when I was a little girl we didn't have too many stores, see, in Kōloa. But the plantation, I mean the Salvation Army was there. It was there because we used to go there on Sunday afternoons with my mother. And the Yamamoto Store, I think was there, but it was not Yamamoto's, it was Yamaka. (He) was the man up there because his daughter (Yoshiko) used to go to school with us at (that time). And I was her bridesmaid and I forgot her name now. (Yoshiko Kawaguchi.) They live at Mānoa. Anyway, they had a hotel there at that time when I was going to school. They had a hotel there, in the back. I think that was the first hotel in Kōloa. (Laughs) If I remember right.

MK: Is that the same place where they used to have some movies, or something?

EA: No, no, no. I told you about the movies that was up at Charman's Lane?

MK: Not yet.

EA: At that time, when the (movies were shown for the first time) our first theater was down where the Japanese school is now, and then they moved it opposite Sueoka's, and (Manuel) Teves was (the manager) there at the time. That's when all those other places were changed, oh before then. The town there, where they had that stream in the front (of the homes and offices) where you had to cross over to the homes over there, the doctor's and so forth. I don't know what else.

Oh, I made a mistake last time, I told you about the Pielers. I said the Pielers were living where that Tao's garage is. No. (They didn't.)

MK: They weren't there?

EA: No, not there, it was opposite, it was across the street. The house is still there, today. It's the first house that you (see as you) turn to the right, you know, turn towards this way. Then right next to that is the Schimmelfennigs' house. But I was told it was down below that, because I (didn't) remember (then) when they were living there.

MK: So you weren't favorably disposed towards what is now called Old Kōloa Town?

EA: No, no. Because I didn't feel that that was so. Well, of course, it isn't like it was before, anyway, for one thing. They tried to make the names and all that, but it isn't like it was before. The only thing I remember there, is that Salvation Army and Yamaka Store. And of course Sueoka's was (not) there. But that area was all covered in front, from the river to the bridge, there's no bridge there now. From the river on to that corner was all, there was something there. But I don't know why we had to go across that area on like a bridge there. Unless there was water going underneath there. I can't remember that, water going underneath. I know we had to cross, there was like a bridge over, going to Sueoka's, not Sueoka (then), Ichinose's and the doctor's (Dr. Yoshizawa) place. There were three places, there. Tanaka's didn't. Tanaka's was right there by the corner. But from there on, that was old Kōloa, and we had that poi shop, and Chang Fook's was there. At the corner was Shinagawa's ice cream place. Those were the places that I remember now, so you see, that's about one, two, three, four, five, six places to the river.

MK: It's not like that now. (Laughs)

EA: Not now. Of course, it looks nice, now, in the evenings with all the lights on, you know. It looks nice now. But I haven't been in

all the shops. I don't think I've been in more than one shop down there yet. I went to the place that sold sandwiches, the deli, and another shop I went, but too many of the same things there.

MK: I think, yeah, a lot of the stores seem very similar.

EA: Yeah, similar. Then they have, those with so (many) steps to go up, I don't go.

MK: Yeah, they're all raised, yeah? The walkways. And then the last question I have for you, concerns your church. And since Kōloa has so many churches, I thought we better discuss the church that you belong to. What's the name of the church that you belong to?

EA: The first correct name of that church is The Church at Kōloa. Today it's affiliated with the Assembly of God. But I don't particularly like to have it called Assembly of God Church because we are not Assembly of God Church, really. We're just affiliated. But it was originally evangelical, and it was started, the church really started at Maulili in 1825. They used to have huts there, see, and the people used to live around that area, and they used to have meetings in homes. One of the first (missionaries) that used to go there is [Samuel] Whitney, and he used to come on certain days from Waimea, the missionaries (were) there. He used to come to Kōloa, and it was through his being here that he was able to learn the Hawaiian language. So he used to come. And then, according to what I studied and what I've researched, he used to listen to them, they call it hālaus, like today they have hālaus, like that. He'd go to the entertaining hālaus, he said. He'd listen to them, to their chants, and through that, he learned how to chant and give the word of God out that way. Then he learned by listening to them he was able to put the English to the Hawaiian. So that's how he got started there.

Then they moved where the church is today, and they built an adobe church there. That was about forty by eighty feet, and the porch was like that. That was around, I would say, 1837. That was the first church that the people worshiped in over there at that time. Before that, 1837 was the first church, yeah, that's it. Then it was too much dampness in it, so they decided to change it. So they changed it and brought ohia wood from the mountains. There are some of those that are still in the church today. The first church was built in 1859? Yeah, 1859. That's the first big church and that was with lumber.

That's the church I went to first, and we used to go every Sunday. I remember it had, I always called it (a) Dutch door on the side. You know those half-doors you open. There was an organ there. And their platform was so different from today. It was a low platform, but it had a high pulpit, you know one of those high pulpits. I think we just had maybe six inches from the floor was the first step and then another, oh, about maybe two feet. That's where we had our programs for Christmas and things like that.

Well, eventually, I mean, between the time of 1859 and when I started going to church there, they had trees between the school and the church building. According to the history, people used to come from Wahiawa and way up the mountain, you pass the Tunnel of Trees, and down to Mahā'ulepū, and they used to walk to the church, bring their lunch with them. They'd have the morning service and then they'd sit after church in the yard there, and that's where the news of the island came, see. It was said that they'd spend their whole day there. It was remarkable to know that they had about 900 to 1,500 people attending church at the time.

So it went on like that until 1925, I think, 1927, '28, '29, that first church there that was seventy years old needed to be repaired. And so my mother and Mrs. Kaulili and some other women went to see George Wilcox and he was willing to remodel that if the church would lease the property, in the White Church, that building there, to the [Kōloa] Union Church. To the Evangelical Association, but for the Union Church. We didn't have (any) Union Church at that time, see. When I was going to church at that time, we had Haoles, Japanese, Filipinos, all together, and the Hawaiians in the church, and then we would have Hawaiian speaker interpret, see. And so it got to the time, I guess, well, the Japanese and the Filipinos had their own later on. And the first Filipino pastor was Mr. Alba, and the grandfather of Albao. I had the name of the first Japanese one, Sugi-something. I can get that later if you want the name.

And so anyway, things worked out pretty well at the beginning, and then I guess we had lots of these people that were living at the plantation, the Haoles, and they were kind of, they probably didn't look down. What do you call it? They wanted segregation-like type. And so anyway, they used to come to the church, and then they wanted to have the Hawaiian service later and let the White--you know, English at the beginning and then the Hawaiians later. But the Hawaiians said, "No, this is our church, so you can have it after we do." But there was some kind of trouble there, and so that began to grow.

So when this happened, when we needed to repair, it was a good time to change, and so Wilcox said he would do that, you know, he would repair that building if we'd lease that property and the church to the Evangelical Association for the Kōloa Union for twenty-five years. In place of that, he would build another church for the Hawaiians. So it was agreeable. The trustees agreed to that. So he built the Brown Church, he built the church but he had it painted brown, and that was for the Hawaiians. And while we had the church, then he was remodeling the other church. So the Union, the people there had that church for twenty-five years, and so we went to the other place there.

At that time, we had lots of Japanese children, too, you know. Even up till 1940 we had the children there. So they had the service and everything. The Union Church had that white building and we had the brown. It was called White Church and Brown Church.

(Laughter)

EA: Those names stuck for a long time. And we don't know, maybe some people said that's because of the Hawaiians and the white people, see. Actually the name of the church we were going by, Kōloa Protestant Church. And then we got affiliated with the Baptist church, so we were Kōloa Baptist Church. And we got independent again, and then we got associated with a missionary church from Fort Wayne, and so we affiliated with them. And then we got independent again. And then later on, it was Assembly of God. So that's how it has been.

Then when twenty-five years was up . . .

END OF SIDE ONE

SIDE TWO

MK: So you were saying that there was a physically white church, a physically brown church, and at different times in their histories they were affiliated . . .

EA: Together.

MK: Together. Okay.

EA: Well, I believe the reason why it was painted white was because Mr. Wilcox was really making it look like a New England church. See, he even changed the front. He put the pillars up, see. And that looked like a New England church, and most of them are white anyway there. But being that, I guess it was easier to get the brown when he made the shingles, you know for the other church. We never thought anything about it. Used to be called Kōloa Protestant Church, and what else, and I said the other names of the different churches we affiliated with. But some always say, "Oh, that's Hawaiian church. Because that's brown and the other one is the White Church and that's where the Haoles go." But that was not really the correct thing.

And so anyway, after twenty-five years was up, we went--not me but the visiting pastor there and the missionary pastor, one who was helping at that time, because we were independent that time, and the one who was in charge of the board, went there. They found these seats all taken out and (the) organ (and the pulpit), and they shouldn't have taken those things out (without permission), you know, because that was part of the church. So they brought all the chairs, benches from the---no, that was Wednesday night, I think, we were going (to) have prayer meeting that night. So they said, "We'll meet in the White Church tonight." So we had no chairs that night, we had to sit on the floor for the first meeting. And so before Sunday, all the benches from the Brown hall, which is called

today Richardson Hall, was brought over to the White Church, and we began our services like that. The pulpit was brought over, too. So somebody said, "You should go and get those things from the other church." We thought we would do it, but we didn't make the mistake, we didn't make the error. They did. They took it without permission and they should have brought it back. But we never did bother to ask them back. (They have never come to apologize about that either.)

They still have those benches today in their church, and the pulpits. I talked to Earl Milotta when he was up here, we were discussing some things and I said, "That's how you have the church benches." I said, "That belongs really to the White Church, you know, The Church at Kōloa." He said he didn't know what the background was. He must have heard lot of other things.

Just recently somebody told me, too---oh, when they moved over to church there, there was already a hall in that area. We had helped to pay to build that hall because we had operetta, Snow White and the Seven Dwarfs and that just came up recently in the newspaper, The Garden Island. Seventy years ago it happened. So my mother and Mrs. Kaulili were the ones that [put] up the Snow White and used the children in the Sunday school. I know my mother said we paid about $700 into that property, into that building. So we could use it for entertainment and stuff like that. That's what they used when they first moved into the church over there. They didn't have the church, the building then, so they used that as their church. I have never found out yet how they got the property. See, the property we have for the church, at the Kōloa Church, was given to us by Lot Kamehameha. Was in 1856, I think, 1856 it was given to the trustees of the Kōloa Church, The Church at Kōloa. And so I wanted to find out just for my own self the history, how did they get that property? I just (laughs) heard the rumor that we owed them some money, that's how we gave the property. (Haven't found out the truth yet.)

(Laughter)

EA: I don't know anything about that, because I don't remember anything like that, you know. So that's the thing that you don't get the right story. But that's how it was. It's always been some little thing between the churches for that. But when my brother [Charles Blake] was a pastor here, before he went to Maui, we used to, and I think the one before Milotta, that pastor, forgot his name. We used to have meetings together, you know, maybe like Thanksgiving, one would go over and they'd come over, and which I thought it was a good thing to get together. I feel that we should be together instead of just separated like that. After all, we're under one place, too, only one God there. Instead of worshiping, we have one God, we're worshiping in both churches. Anyway, that's how that started.

And now, today, The Church at Kōloa is 152 years old. We celebrated

the 100th year in 1935 and that was celebrated in the White Church, that church today, the White Church, but it was called the Kōloa Union Church then. I know that I have the program for that day, and we had different people from both sides (who) took part. We went to the school and had our luau together. We were supposed to have had this 150th anniversary two years ago. But for some reason the pastor didn't go along with it or he didn't, he stopped something, so we didn't have it. We were looking forward to it, but for some reason, I don't know, maybe because he wasn't taking part in it because he was new. It seemed like that, anyway. We don't have the same kind of pastors every place, too, see. So that's how it was. So really now we're 152 years old.

MK: Have most of the pastors in recent years come from outside then, rather than being . . .

EA: Recently? Well, the last one that was here is my brother. He was of the island. But before that, we had island folks, see. And the first pastor that went into the Brown Church was Ernest Richardson. He came---he's an island man, and he was our first pastor there, and he was there for four years. And after that, we had another man, his name was Keala that's from Honolulu, an island person, see. Then we had other people that have come in from other places. Then my brother, after Black was here for a while, then my brother came in as pastor for Kōloa for a while, then he went to Maui.

MK: And which brother . . .

EA: Charles.

MK: Charles Blake.

EA: Uh huh.

MK: And then I was wondering about the membership of the church. Has it been pretty steady in terms of the numbers?

EA: No. When we were in that Brown Church, we had pretty good attendance. When we separated, well, when they separated we were still in that church, but when we came back into the church, we had a good attendance in the beginning, then later it went down, then it came up, went down. But today we don't have such a big congregation except that today we have a lot of tourists.

MK: Oh, just like St. Raphael's Catholic Church, then. There are a lot of tourists who attend the Sunday services.

EA: Uh huh. We had--I hate to say this on this, on the tape--but it's because of trouble, the thing, see. So anyway, we have had pretty good congregation there. I would say, not actually filled, you know, but we have had good congregation. Prior to this, we had a good young people's group and many of them went to the Mainland to school. We used to have quite a good congregation in doing things.

From here we start---it was through the church there that we went to Kalāheo to start the Missionary Church. I used to go in the afternoon, I was superintendent here, and I used to go in the afternoon and we started the Sunday school there in the afternoon with Mrs. Kealoha. And then when it got to be a place---well, they used to have it in the bakery, Taguma's, Taguma's Bakery in Kalāheo. And then later on when we had people from the Missionary Church, we turned it over to the Missionary Church and then they continued to work it until they got it like today. But actually, we really started that Sunday school there.

MK: Is that the one with the kind of new building that you can see from the main road?

EA: Yeah. The Missionary Church. That's been there for several years now, since in the '40s. Not that building itself, but they used to use the Japanese school way up on the hill for the Missionary Church. That's when Dorothy (Rothfuss) was there. She was the one that really took over there, (after) me. But she came to our church (as one of the helpers from Fort Wayne Missionary Church and later was asked to take charge of the Kalāheo work that was an outreach from the church at Kōloa.)

MK: So it originally started from Kōloa, then?

EA: Uh huh. Yeah, that's Kōloa, we started that.

MK: You know, looking back on the old days, looking at like your church and the Buddhist churches and the Catholic church, how important was religion to the Kōloa people? Just in your opinion.

EA: Well, I think the Kōloa, our church, the people, well, in those days I think they were like some of them today. When I think about the (early days)--when I hear about it rather, how they used to come. It meant so much to them, because they used to travel, as I said, travel from these areas and a lot of them would just walk or horseback, see. They'd come and spend their time there without even caring about going home. They found it important enough to come and spend the time. There was from 900 to about 1,500 people at that time. But if you even have a hundred today, it's remarkable. It's really remarkable. Now we have right now I don't know how many in our roll, but it went up to about in the sixties, but I don't think we have that many today. Not those sixties come every Sunday, either. I remember when we had Sunday school (in the Brown Church), the children, we had over 150, just the children in the Sunday school. But we don't have that much now, today. If you have about twenty-four, that's a big class.

MK: So it's really changed, then.

EA: Yeah, it has changed. A lot has changed. Teachings and everything in the church has changed. To me, it's more liberal. It's not down, like I would say, when they talk about those things in the

Bible, it meant something to us, you know. We used to get scared sometimes, especially when one of the pastors would tell us about what was going to happen at the end, and about all these beasts and all that in Revelation. We used to get scared. And Daniel, you know, and those things. But I don't think that scares anybody today. I don't think they believe in those things.

When did the Buddhists (start)? I don't remember when the Buddhist church started. But it must have started when I was going to school, because we went up there. I told you I went to Japanese[-language] school for three weeks.

(Laughter)

EA: I went to Japanese[-language] school then. And we had a Mormon church when I was a little girl. That I know because my grandma used to walk up and I'd walk with her to the place where they had it. We never had as many churches as we have today. There was only one church in Kōloa, that was the White Church, where the White Church is today, and then there was a Catholic church, and then they had a Salvation Army. Those are the three that I remember distinctly at that time. And then later on we had the Japanese church, and then after that came. . . . What's the next one? I think the [Kōloa] Missionary Church was changed in the '40s. That's when they branched out from our church and went up there. Because when we disconnected, we wanted to be taken off from the Missionary Church. And then they formed their own. And (part of our family), from the church, went up there. And they had (one of) Waterhouse's (houses to be used as their church).

Now then today, we have the--well, that Pentecostal church, that International Pentecostal, that's Kalama's church. Next to the Jehovah Witness. That was built there before. That was after 1951 because I know that church used to be down at where Wai'ōhai is today. There was a church there and there used to be a Hawaiian man in the back of that church, (Mikaele). Anyway, the church was down there, and there was a road that comes up where the old Wai'ōhai was, and then they had to move it because they were going to build the Wai'ōhai, or something, they were going to add. So I was attending that, helping in that church at that time. I was teaching already and my husband had already passed away, so they used my garage for church for a couple of months until this other church was built where the Jehovah's Witness was. Now right next to the Jehovah Witness they had another building there before it became a Jehovah Witness. I think that's where the Mormons were before they moved to Hanapēpē.

See, across where the Mormons, where the church is, that's where the Punis lived, and that's where Hamakus live now. Now the Punis are old-timers here. They were here when we were going to school. Henry Puni, Eunice Puni, those are old-timers. Right today I think. . . . Who is living there now? Maybe there's a Puni there now. (They were Mormons then.)

MK: So that would be a good family for 'Iwa [Hodges, a COH researcher] to [interview] . . .

EA: Yeah, but the trouble is he's a son or grandson of the Punis and I don't know if he knows very much of what was going on, came in. . . . Well, the Punis, there was Ernest Puni and Henry Puni, there was a Mrs. Rose, they were old family there. That was a Puni area, that whole area was Punis. Then part of it got to Hamakus. In the back of Hamakus used to be a Japanese family called Nakao and (one daughter, Yasu) married a Watada, and he was a YWCA [Young Women's Christian Association] man. And Aiko [Nakao] married somebody (Mukai) from Waimea, she was a teacher, too. I don't know where she is today.

So where the church is, there was nothing there. Where those two churches are today, there was nothing there. That's where they used to have the Holy Ghost Feasts.

MK: Oh, for St. Raphael's?

EA: Yeah. They would have this big place, in the front because (it was) flat, see, in the front where the Jehovah Witness Church is and the International Pentecostal Church is. Those two churches there. It was all flat, eh. That's where they would have this Holy Ghost Feast. In the back there was a stone wall, there was a John Medeiroses lived there, and then you have this road that goes down to Mrs. [Mary] Costa's place. That's where the Maulili is. So that's where it was. I remember when we used to go to that Holy Ghost Feast, they'd have this, they would be dancing and then they would be selling meat, this pickled meat, and sweet bread, you know. We used to go there when we were kids (on Sunday afternoon).

(Laughter)

EA: And see what they were doing.

MK: So even if you weren't Catholic, it was okay for you to go to these things, these events?

EA: Oh, yeah. Well, we went to different things. It didn't matter. But it was the Catholics who couldn't go here and couldn't go there. I went to Catholic school so I know that.

(Laughter)

MK: Now, is there anything else you would like to say about the church history for today?

EA: No, I don't know.

MK: You've done a lot in terms of clearing up the confusion in the different names that people used for what they popularly called the White Church and the Brown Church, and that will help our project

out a lot. So I think I'll end the interview here then, okay.

END OF INTERVIEW

KŌLOA: An Oral History of a Kaua'i Community

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